Notes

This transliteration is intended to serve two different types of worshippers: the one who knows some Hebrew but needs help following the Shabbat morning service, and the one who does not know Hebrew at all, or at least too little to read simple words without assistance. Those who know some Hebrew may find that by using this volume their Hebrew reading ability will improve. In the course of time, Hebrew readers with basic ability should gain sufficient familiarity with the prayers of the Shabbat morning service and outgrow the need for this volume. Those who have little or no Hebrew reading ability may find greater satisfaction from an increased ability to follow the service and join in congregational singing.

The entire Shabbat morning service is found in this volume; it is intended to be used in place of the Sim Shalom prayer book. Page numbers in Sim Shalom serve as references so the worshipper can follow the congregational service.

An English translation of the prayers is found opposite each page. While not formatted as a linear translation, the English and Hebrew on each page match exactly. The English text is taken mostly from Siddur Hadash: A New Siddur for Sabbath and Festival Services, published by Media Judaica of Bridgeport, Connecticut. A few English passages are taken from Sim Shalom, published by The Rabbinical Assembly and the United Synagogue of Conservative Judaism. In a few cases, the translation is not literal but poetic (example: Adon Olam).

The symbol & is placed exactly where the Cantor concludes aloud a passage recited individually by the congregation. This concluding passage is known in Hebrew as the chatima, or “signature” of the prayer.

The transliteration itself is uniform, meaning that certain English letters correspond consistently to Hebrew counterparts. The transliteration does not, however, follow the strict rules used by scholars. For example, the letters “ch” represent both נ and כ and the letter “k” represents both פ and צ (this wouldn’t be the case in scholarly publications).

This transliteration is designed to be used on most Shabbat mornings. No prayers for festivals (special Amida, Hallel, prayers for rain or dew, etc.), for Rosh Chodesh or for Chanukkah are included.

It is hoped that this transliteration, along with its accompanying notes and other information, will aid the worshipper in finding Shabbat morning services more meaningful and participation more rewarding.
Outline of the Shabbat Morning Service

Birkot Ha-shachar and P’sekay D’zimra
“Morning blessings” and “Verses of Song and Praise”

These are the introductory sections of the service. Parts of Birkot Ha-shachar, especially the passages relating to waking in the morning, were originally recited at home. The section known as P’sekay D’zimra is intended as a spiritual warm-up for the recitation of the Shema, the blessings accompanying the Shema, and the Amida (the silent standing prayer).

Birkot Ha-shachar and P’sekay D’zimra are found in Sim Shalom on pages 65-100 (only certain passages from this material are recited at Oheb Shalom).

Shacharit- “Morning” prayers

The term Shacharit is from the Hebrew shachar, or dawn. These are the prayers recited as the sun comes up. The core of the Shacharit prayers is the recitation of the Shema and its accompanying passages. These passages focus on God’s wonder and majesty as manifest in the creation of the world and God’s redemptive power. Also central to the Shacharit service is the recitation of the Amida, or silent standing prayer.

Shacharit prayers are found in Sim Shalom on pages 104-138.

Torah Reading

The reading of the Torah is intended as a lesson for the congregation. The Torah service affords an opportunity to display our respect for Torah. This display of respect is symbolized by the reverence with which we treat the Torah scroll. The reading of the Torah portion is followed by the reading of the Haftarah (from the Hebrew for “to conclude”), which is a selection from the prophetic writings. The Torah and Haftarah readings are followed in the Etz Chayim Chumash. The Torah service concludes with the recitation of Psalm 145 (Ashray), prayers for healing, and prayers on behalf of the State of Israel and the United States.

The Torah service is found in Sim Shalom on pages 139-154.

Musaf- “Additional” prayers

The term Musaf means “additional.” In antiquity, Israelites worshipped God by bringing sacrifices of animals and other precious commodities. The Torah indicates that an added sacrifice was brought on the Sabbath (as well as on Festivals and the new moon). Though we no longer make sacrifices as prescribed in the Torah, the structure of Jewish worship was originally based on that of the sacrificial service of antiquity. Thus, we include an “additional” service on the Sabbath. The Musaf service consists entirely of the recitation of the Amida.

The Musaf service is found in Sim Shalom on pages 155-181.
Concluding prayers

The Shabbat morning service concludes with the recitation of Ayn Ke-lohaynu, Alaynu, the Mourners’ Kaddish and Adon Olam.

The concluding prayers are found in Sim Shalom on pages 182-187.

Glossary of Terms

T’fila/תפילת- prayer

Shaliach Tsibur/שליח ציבור- Agent or representative of the congregation; the one who leads the congregation in prayer. Synonymous with chazan/חזן or Cantor.

Amida/אמרה- “Standing” prayer; one of the most important prayers in Jewish liturgy, the text of the Amida varies with the occasion (weekday, Shabbat morning, Shabbat afternoon, Festivals, etc.).

Chatima/חתימה- “Signature” of a passage; this is the place where the Cantor concludes a passage that the congregation has recited individually.

Siddur/סידור- Prayer book; from the Hebrew “seder,” meaning “order.” The Siddur is so named for the precise order of prayers it contains.

B’racha/ברכה- “Blessing,” likely from the Hebrew for “knee” (bending the knee and prostrating oneself is an affirmation of being in the presence of a Sovereign being). A “blessing” is the basic literary unit of Jewish worship. In the Shacharit service, passages are comprised of distinct sections that begin and end with the words Baruch Ata Adonai...Praised are You O God.
**Birkot Hashachar** (Morning Blessings)

These prayers, once recited at home before morning prayers in the synagogue, include psalms, as well as expressions of gratitude for life itself, the proper functioning of the body, and for the opportunity to live as Jews. Birkot Hashachar also includes an opportunity for the study of Jewish texts.

(Siddur Sim Shalom, pages 65-67)  
**RISE**

Baruch ata Adonai Eloheynu melech ha-olam asher natan la-sech-vi vina l’hav-chin beyn yom u-veyn laila

Baruch ata Adonai Eloheynu melech ha-olam she-asani b’tzalmo

Baruch ata Adonai Eloheynu melech ha-olam she-asani yis-ra-eyl

Baruch ata Adonai Eloheynu melech ha-olam she-asani ben [bat] chorin

Baruch ata Adonai Eloheynu melech ha-olam po-key-ach ivrim

Baruch ata Adonai Eloheynu melech ha-olam mal-bish arumim

Baruch ata Adonai Eloheynu melech ha-olam matir asurim
Praised are You, Lord our God, Sovereign of the universe, Who enables His creatures to distinguish between night and day.

Praised are You, Lord our God, Sovereign of the universe, Who made me in His image.

Praised are You, Lord our God, Sovereign of the universe, Who made me a Jew.

Praised are You, Lord our God, Sovereign of the universe, Who made me free.

Praised are You, Lord our God, Sovereign of the universe, Who gives sight to the blind.

Praised are You, Lord our God, Sovereign of the universe, Who clothes the naked.

Praised are You, Lord our God, Sovereign of the universe, Who releases the bound.
Baruch ata Adonai Eloheynu melech ha-olam zo-keyf k’fu-fim

Baruch ata Adonai Eloheynu melech ha-olam roka ha-aretz al ha-mayim

Baruch ata Adonai Eloheynu melech ha-olam she-asa li kol tzor-ki

Baruch ata Adonai Eloheynu melech ha-olam ha-mey-chin mitz-a-day gaver

Baruch ata Adonai Eloheynu melech ha-olam ha-mey-ey-l b’g’vura

Baruch ata Adonai Eloheynu melech ha-olam oter yis-ra-eyl bi-g’vura

Baruch ata Adonai Eloheynu melech ha-olam oter yis-ra-eyl b’tif-ara

Baruch ata Adonai Eloheynu melech ha-olam ha-noteyn la-ya-eyf koach

BE SEATED

This blessing is recited quietly:

Baruch ata Adonai Eloheynu melech ha-olam ha-ma-avir shey-na mey-ey-nai u-t’numa mey-af-a-pai
Praised are You, Lord our God, Sovereign of the universe, Who raises the downtrodden.

Praised are You, Lord our God, Sovereign of the universe, Who creates the heavens and the earth.

Praised are You, Lord our God, Sovereign of the universe, Who provides for all my needs.

Praised are You, Lord our God, Sovereign of the universe, Who guides us on our path.

Praised are You, Lord our God, Sovereign of the universe, Who strengthens the people Israel with courage.

Praised are You, Lord our God, Sovereign of the universe, Who crowns the people of Israel with glory.

Praised are You, Lord our God, Sovereign of the universe, Who restores vigor to the weary.

*This blessing is recited quietly:*

Praised are You, Lord our God, Sovereign of the universe, Who removes sleep from my eyes and slumber from my eyelids.
 yeretzon melamdekh, n’alalini raveli otakhei

Vi-hi ra-tzon mi-l’fanecha Adonai Eloheynu vey-lohey avoteynu

chatigelen b’torathcha vrobiyon kemotehyi,ola tahyinoy la leder tehyi

She-tar-gi-leynu b’tora-techa v’dab-keynu b’mitz-votecha v’al t’vi-eynu lo li-day cheyt

ola leder avedrah avos,ola leder nepsh,ola leder beynon

V’lo li-day a-vey-ra v’avon v’lo li-day ni-syon v’lo li-day vi-zayon

ola mosheh btyo yar har,erekhkon maasem ra vemakehr ra

V’al tashlet banu yey-terha ra v’har-chi-keynu mey-adam ra u-mey-chaver ra

v’dab-keynu b’yey-terh a-tov u-v’ma-asim tovim v’chof et yitz-reynu l’hish-tabeved lekh

ahoge toyesm b’makomshem tovim,roko ah izrorn lehshabeved lekh

V’trig-m’leynu chasa-dim tovim Baruch ata Adonai go-meyl chasa-dim tovim l’amo yis-ra-eyl

yoretzon melamdekh, n’alalini raveli abothei,chatigelen hour b’khal yim

Y’hi ratzon mi-l’fanecha Adonai Elohay vey-lohey avo-tai she-ta-tzi-ley-ni ha-yom u-v’chol yom

muzei fanim meyazut panim mey-adam ra u-mey-chaver ra u-mi-shachen ra

Mey-a-zey fanim u-mey-azut panim mey-adam ra u-mey-chaver ra u-mi-shachen ra
May we feel at home with Your Torah and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or disgrace. Let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You.

May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You, Lord who bestows lovingkindness upon His people Israel.

May it be Your will, Lord my God and God of my ancestors, to protect me this day and every day from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors and from corrupt companions.
עמיתֶּנָּי רָע, מַמְשֶׁטֶנָּא דְּמֶשָׁטֵיהּ, מְדִריֶנָּא קְשֶׁה וְמְפִישֶׁלֶנָּא דְּרִי קְשֶׁה
U-mi-pega ra u-mi-satan ha-mash-chit midin kashe u-mi-ba-al din kashe

בִּין שֵׁהוֹא כָּל בְּרִית, וּבִין שְׁאֵנוּ כָּל בְּרִית
Beyn she-hu ven b’rit u-veyn she-eyno ven b’rit

לְעוֹלָלָם יִהְיֶה אָדָם יָרָא שְׁמֵי מְשַׁת וּבְגַלְיָה, וְמָזוֹדוּ הָעָלָם
L’olam y’hey adam y’rey sha-mayim b’seyter u-va-galu-i u-modeh al ha-emet

ודָּעֵבֶר אָמְתָה בָּלְבַעַה, וְרְשֵׁם רְאִית
V’dover emet bi-l’vavo v’yash-kem v’yomar

רָבוֹתָה כָּל הַעֲוֹלָמִים, לְאֵל צְרִיךְתֵנוּ, אֲנָהָנָה מַפֶּלֶטֶלֶנָה חָטֶטַהְתָּנָה לְעַנֶּנָה
Ribon kol ha-ola-mim lo al tzid-ko-teynu anachnu mapi-lim tacha-nu-neynu l’fanecha

cֶּפֶל עַל רַחַּמְיָה הָרְכָּמִים, מְהַ אִנָּהָנָה, מְהַ הַיִּינוּ, מְהַ הַסְּכָּנִים, מְהַ צְרִיךְתֵנוּ
Ki al racha-mecha ha-rabim ma anachnu me cha-yeynu me chas-daynu ma tzid-keynu

מְהַ יְשַׂעְתִּינוּ, מְהַ קְחָנוּ, מְהַ בּוֹרָרָתָנוּ. מְהַ נָאָפְרָה לְפָנָינוּ
Ma y’shu-a-teynu ma ko-cheynu ma g’vura-teynu ma nomar l’fanecha

יִי אֲנַחִּינוּ רָאְמֵנִים אָבֹרְתִינוּ, הָלָּא כָּל הַגְּבוֹרִים כַּאֲנָא לְפָנָינוּ
Adonai Eloheynu vey-lo-hey avo-teynu ha-lo kol ha-giborim k’ayin l’fanecha

וֶאָנָּשָׁה חָשָׁמָה כָּלָּא חָזָּה, וְחֲכַמָּה כָּבֵלָּא מְצָרָה, וְבוֹרְאָה כָּבֵלָּא שׁשִּׁלָּה
V’an-shey ha-shem k’lo hayu va-cha-cha-mim ki-v’li mada u-n’vonim ki-v’li has-kel
Preserve me from misfortune and from powers of destruction. Save me from harsh judgements; spare me from ruthless opponents, be they members of the covenant or not.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare: Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Lord our God and God of our ancestors? Compared to You, all the mighty are nothing, the famous nonexistent, the wise lack wisdom, the clever lack reason.
Ki rov ma-sey-hem tohu vi-mey cha-yey-hem hevel l’faneycha

U-motar ha-adam min ha-be’eyma ayin ki ha-kol havel

Aval anach-nu a-m’cha b’nei v’ri-techa b’nei Avraham o-hav-cha

She-nish-bata lo b’har ha-moriya zera yitzchak y’chido she-ne-ekad al gabey ha-miz-bey-ach

U-mi-simchat-cha she-samach-ta bo karata et sh’mo yis-ra-eyl vi-y’shurun

L’fi-chach anachnu cha-yvim l’hodot l’cha u-l’sha-bey-chacham u-l’fa-ercha u-l’varech

U-l’kadesh v’la-tet shevach v’hodaya lish-mecha ash-reynu ma tov chel-keynu

U-ma na-im gora-leynu u-ma yafa y’rusha-teynu
For most of their actions are meaningless, the days of their lives emptiness.

Human preeminence over beasts is an illusion when all is seen as futility.

But we are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son bound upon the altar. We are Your firstborn people, the congregation of Isaac’s son Jacob whom You named Israel and Jeshurun, because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage.
Ash-reynu she-anachnu mash-ki-mim u-ma-arivim erev va-voker v’omrim pa-ama-yim b’chol yom

Ashim yis-ra-eyl ci al-l’eyl ci ahad

Baruch shem k’vod mal-chuto l’olam va-ed

Ata hu ad she-lo niv-ra ha-olam ata hu mi-she-niv-ra ha-olam

Ata hu ba-olam ha-zeh v’ata hu l’olam ha-ba

Ka-desh et shi-m’cha al mak-di-shey sh’mecha v’ka-daysh et shi-m’cha b’ola-mecha

U-vi-shu-at-cha tarim v’tag-biha kar-neynu Baruch ata Adonai m’kadaysh et shim-cha ba-rabim
How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: The Lord our God, the Lord is One.
Praised be His glorious sovereignty throughout all time.

You are the Lord eternal, before Creation and since Creation, in this world and in the world to come.

Manifest Your holiness through those who hallow You, raising us to dignity and strength. Praised are You, Lord who manifests His holiness to all humanity.
The Psalm for Shabbat/Psalm 92 (Siddur Sim Shalom, page 72)

Hayom yom Shabbat kodesh she-bo hayu ha-l’vi-yim om-rim b’veyt ha-mikdash

Mizmor shir l’yom ha-shabat tov l’hodot la-donai u-l’zamer l’shimcha elyon

L’hagid baboker chas-decha ve-emu-natcha ba-leylot aley asor va-aley navel aley hi-gayon b’chinor

Ki simacha-tani Adonai b’fo-alecha b’ma-asey yadecha ara-neyn

Ma gad-lu ma-asecha Adonai m’od am-ku mach-sh’votecha

Ish ba-ar lo yey-da u-ch’sil lo yavin et zot

Bi-f’roach r’sha-im k’mo esev v’ya-tzi-tzu kol po-a-ley aven l’hi-shamdam aday ad

V’ata marom l’olam Adonai ki hiney oy-vecha Adonai
The Psalm for Shabbat (Psalm 92)

A song for Shabbat.

It is good to acclaim the Lord,
to sing Your praise, exalted God.
to proclaim Your love each morning,
to tell of Your faithfulness each night,
to the music of the lute and the melody of the harp.

Your works, O Lord, make me glad;
I sing with joy of Your creation.

How vast Your works, O Lord.
Your designs are beyond our grasp.

The thoughtless cannot comprehend,
the foolish cannot fathom this:

The wicked may flourish,
they may spring up like grass,
but their doom is forever sealed,
for You are supreme forever.

Your enemies, Lord,
כי זוהי אמותא תבשודת תפארדת כל פעלא און

Ki hiney oy-vecha yo-veydu yit-pardu kol po-a ley aven

ותרים פראים קדני בלתי פעמים רעים

Va-tarem ki-r’eym karni baloti b’shemen ra-a nan

ותבנט עיני בשררי בצמם עלי מרצעים ותשמעה אונכ

Va-tabet ey-ni b’shu-rai ba-ka-mim alai m’rey-im tish-ma-na oz-nai

עזרים בצמר חראה בצמם בלBrightness ישות

Tzadik ka-tamar yif-rach k’erez ba-l’vanon yis-geh

שחולמים בחית תחתרות אלהינו יפררה

Sh’tulim b’veyt Adonai b’chatz-rot Eloheynu yaf-richu

וער ינבווק כאשכח חשונה וראניים י oltre

Od y’nu-vun b’sey-va d’shey-nim v’ra-a-nanim yih-yu

ליאוגיד כי ישור יי צוררי ולא עזולה ב

L’hagid ki yashar Adonai tzu-ri v’lo avlata bo
Your enemies shall perish;
all the wicked shall disintegrate.

But You have greatly exalted me;
I am anointed with fragrant oil.

I have seen the downfall of my foes;
I have seen the doom of my attackers.

The righteous shall flourish like the palm tree;
they shall thrive like a cedar of Lebanon.

Planted in the house of the Lord,
they shall flourish in the courts of our God.

They shall bear fruit even in old age;
they shall be ever fresh and fragrant.

They shall proclaim: The Lord is just.

He is my Rock, in whom there is no flaw.
מָזוֹם שֶׁרֶךְ נַפְּצָת הַבֵּית לָדוּד
Mizmor shir chaukat ha-bayit l’ david

אַרְוָאָמִים כִּי בָּלַעְתִּי, רָגָן שְׁמַחְתִּי אֱבוֹי לָך
Aromim-cha Adonai ki di-li-tani v’lo simach-ta oy-vai li

יִי אֲלֹהֵי שֶׁחְנוּתִי אָלֹהִים הַרְפָּאִים
Adonai Elo-hai shiv-ati ey-lecha va-tir-pa-eyni

יִי חֶלְצָיתִי מִן שָאָולָה פְּשֵׁי, הַיִּתְנַהְגִים מְדֹרֵדִי בּוֹר
Adonai he-e-lita min sh’ol nafshi chi-yi-tani mi-yarday vor

זָמֵר לְלִי חֲסִדְיִי, הַרְוָדֶר לוֹבֵר קַרְשָׁו
Zam-ru la-donai cha-sidav v’hodu l’zey-cher kod-sho

כִּי רָצָתָם בָּאָפָם, חִיֵּים בְּרָצֹנוֹ, בְּעָרָבֶל יֵלֵין כֹּכַבֵּי לָבָן רְצוֹת
Ki rega b’apo chayim bi-r’tzono ba-erev yalin bechi v’la-boker rina

וַאֲנֵי אָמְרָתִי בּשֶׁלֶדְיִי, בַּל אָמְרָתִי לְעֵלָלָם
Va-ani amarti b’shalvi bal emot l’olam

יִי בְּרָצוֹנֵךְ הַשְּׁמַרְתָּה לְהַרְודִי וּבְהַשְּׁמַרְתָּה פָּנֵיכֶם, הָיִיתִי בָּכָל
Adonai bi-r’tzon-cha he-e-ma-d’ta l’ha-r’ri oz his-tarta fanecha hayiti niv-hal
Psalm 30

A Psalm of David, a song for the dedication of the Temple.

I extol you, O Lord. You raised me up.

You did not permit foes to rejoice over me.

Lord, I cried out and You healed me.

You saved me from the pit of death.

Sing to the Lord, you faithful,

Acclaiming His holiness.

His anger lasts for a moment; His love is for a lifetime.

Tears may linger for a night,

but joy comes with the dawn.

While at ease I once thought;

nothing can shake my security.

Favor me and I am a mountain of strength.

Hide Your face, Lord, and I am terrified.
אליך יִיָּכְרָא, נָא לַאֲדֹנִי אָתֵנֵנָה
Ey-lecha Adonai ekra v’eyl Adonai et-chanan

מה בַעֵשׁ בַרְדִּי, בָּרְדִּי אֵל שְׁחֵטָה, הָיִיתָךְ עַפֶּר הַעֲנָיָא אַמְתָּה
Ma betza b’dami b’ri-d’ti el shachat ha-yod-cha afar ha-yagid amitecha

שָמַע יִי רַתְנִני, יִי הָיִה צָרָרָה לָי
Sh’ma Adonai v’cha-ney-ni Adonai he-yey ozer li

הֲפַךְתָּ בְּמֶפֶרָי לָמַעְלוֹ לָי, מְפַטְקָה שֵׁקִי וְתֵאֹרְנִי שְׁמוֹמָה
Hafach-ta mis-p’di l’machol li pi-tachta saki va’t’az-reyni simcha

לְמַעְן יִמְשַׁרְךְ כַּבֹּדָלָה יְדִים, יִי אֲלָהֵי לְיעֲלֵם אָנוֹתָה
L’ma-an y’za-mercha chavod v’lo yidom Adonai Elohai l’olam odeka

22
To You, Lord, would I call;
before the Lord would I plead.

What profit is there if I am silenced,
what benefit if I go to my grace?

Will the dust praise You?
Will it proclaim Your faithfulness?

Hear me, Lord. Be gracious, be my help.

You turned my mourning into dancing.
You changed my sackcloth into robes of joy
that I might sing Your praise unceasingly,
that I might thank You, Lord my God, forever.
Mourners’ Kaddish- (Siddur Sim Shalom, page 82)

תגרד עתוקתא שמה רבא. בַּעֲלָמָא דִּי בָּרָא בְּרֵאשֵׁית
Yit-gadal v’yit-kadash sh’mey raba b’alma di v’ra chir-utey

יהם מלכונתיה בとはいえ זכויות ודそうで וחזי דבל בַּית יְשָרָא
V’yam-lich mal-chutey b’cha-ye-yon u-v’yo-mey-chon u-v’cha-ye-yon d’chol beyt yis-ra-eyl

בענלא רבך קריי ואמרו אמן
Ba-agala u-viz’man kariv v’imru amen

Congregation responds:

יהם שמה רבא מברך עָלֵיהוּ עָלֵיהוּ עָלֵיהוּ
Y’hey sh’mey raba m’varach l’alam u-l’almey al-maya

יתברך ויסתתנ לｖיחכרא ויתרומך ייתכשא
Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-nasey

ויתנכהו ויתmodelo שמה יכפשא בריך הוה
V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha b’rich hu

עללא מך ברכחה ושימחה וchezקתה ויתמכא
L’eyla min kol bir-chata v’shirata tush-b’chata v’ne-che-mata

דאמירא בַּעֲלָמָא ואמרו אמן
Da-amiran b’alma v’imru amen
Mourners’ Kaddish

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

May He be praised throughout all time.

Glorified and celebrated, lauded and praised, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.
Y’hey sh’lama raba min sh’maya v’chayim aleynu v’al kol yis-ra-eyl v’imru amen

Oseh shalom bi-m’romav hu ya-aseh shalom aleynu v’al kol yis-ra-eyl v’imru amen
May there be a great peace from heaven, and life, be upon us and all Israel,
and let us say: Amen.

May God whom makes peace in the heavens make peace for us and all
Israel, and let us say: Amen.
P’sukey D’zimra (Verses of Song and Praise)

These prayers include recitations from the Book of Psalms and other non-Biblical poems. They are intended to be prepare the worshiper, both spiritually and physically, for the more important prayers that follow. What follows is the version of P’sukey D’zimra recited at Oheb Shalom Congregation, selected from a larger collection of prayers that make up the traditional P’sukey D’zimra.

Baruch She-amar (Siddur Sim Shalom, page 83)- RISE

This liturgical poem praises God for creating such a magnificent world merely by speaking. We are reminded of the power of the spoken word and urged to use speech wisely and sensitively.

Baruch she-amar v’haya ha-olam baruch hu baruch omer v’reysheet baruch omer v’oseh

Baruch gozer u-mekeyem baruch m’rachem al ha-aretz baruch m’rachem al ha-b’riyot

Baruch m’shalem sachar tov li-rey-av baruch chai la-ad v’kayam la-netzach

Baruch podeh u-matzil baruch sh’mo Baruch ata Adonai Eloheynu melech ha-olam
Praised is the One whose word brought the world into being.

Praised is the Holy One.

Praised is the Author of all creation.

Praised is the One who fulfills Divine promises.

Praised is the One who carries out Divine decrees.

Praised is the One who shows compassion to the world.

Praised is the One who rewards those who are truly reverent.

Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.

Praised be God’s holy name.

Praised are You, Lord our God, Sovereign of the universe,

Our merciful God and loving Parent, acclaimed by Your people,

Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;

With hymns and psalms...
U-nega-delcha u-n’sha-beycha-cha u-n’fa-ercha v’nazkir shimcha v’nam-lich’cha malkeynu eloheynu

Yachid chey ha-olamim, melech m’shubach u-me-fo-ar

Aday ad sh’mo ha-gadol. Baruch ata Adonai melech m’hulal ba-tishbachot
We exalt and extol You;

We glorify You and acclaim Your sovereignty.

You alone are the sustaining life of the universe;

You are the Sovereign, whose great name

Is to be eternally glorified.

Praised are You, O Lord, Sovereign adored with praises.
Ashrey /Psalm 145- (Siddur Sim Shalom, page 96)

The prayer “Ashrey” consists mostly of Psalm 145 and is an alphabetic acrostic. Acrostics were commonly written not to facilitate memorization but, like other poetic styles such as the Haiku, presented a creative challenge to the author.

Ashrey yosh-vey vey-techa, od y’ha-l’lucha sela
ashrey ha-am she-cacha lo ashrey ha-am she-Adonai elohav

תהלת קדוש

Tehila l’David

אַשְרֵי יְהוָה בִּתָּךְ, עָזָר יִתְנָלְךָ מַלֶּה אָשָרְיָי תְבִין שְכָךְ לֶל, אָשָרְיָי תְבִין שְּנֵי אֶלְהָיו

Aromim-cha eloai ha-melech, va-avarcha shimcha l’olam va-ed

בָּכֵל יָם אַבֶּרְכֶּה, וְהָתַּלְתָּה שֵׁמֶךְ לְעֹלָם וּצְר

B’chol yom avar-checa, va-aha-l’la shim-cha l’olam va-ed

גָּדוֹל עִם מְחַלְּךָ מַאֲךָ, וְלָבֵּרְכֶּה אַנֵּךָ חֶֿקֶר

Gadol Adonai u-m’hulal m’od, v’lig-dulato eyn cheker

וֹרֶר לְדוֹר יְשֶׁבֶת מְעֶשֶׁךָ, וְנְבָרְכֶּה נְיֵדוּד

Dor l’dor y’shabach ma’asecha, u-g’vuro-techa yagidu

הָדוֹר כָּבוֹד הֲדוֹרָה, וְרָבָּרְכֶּה נְפָלַתָּךְ אַשְׂכִּיחָה

Hadar k’vod hodecha, v’divrey nif’-l’otecha asicha
Happy are they who dwell in Your house;
Forever shall they praise You.

Happy is the people so favored:
Happy is the people whose God is Lord.

A psalm of David.

I will extol You, my God and Sovereign,
I will praise You for ever and ever.
Every day will I praise You,
I will glorify You for ever and ever.

Great is the Lord and much acclaimed,
God’s greatness cannot be fathomed.
One generation shall laud Your works to another,
And shall declare Your mighty acts.

On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.
זֶעָזָעָה נְדָרְמָהּ לְאֶפְרָתָהּ וּגָלְתָּהּ אֵסַפְּרָהּ
Ve-ezuz nor’otecha yomeyru u-g’dulat’cha asaprena

זַעֵר רָב שְׁבָאָהוּ בִּיתָו, וּגָלְתָּהוּ בְּרֶבֶנֶו
Zeycher rav tuv-cha yabi-u, v’tzid’kat’cha y’raney-nu

חֹגֵן וּרְחוֹזָהּ יִי, אָרַךְ אָפֶסֶם גֶּלַל חֲסֶד
Cha-nun v’rachum Adonai, erech apayim u-g’dal cha-sed

טוּבָּ יִי לָכָלָה, וּרְחַפְתּוּ וּלָכָל מַעְשֵׂי
Tov Adonai la-kol, v’rachamav al kol ma-asav

יוּדוּךְ יִי לָכָל מַעְשֵׂיָהוּ, וּגְשִׁירוּ יִבְרָכְכוּ
Yoducha Adonai kol ma’asecha, va-chasidecha y’varchu-cha

כָּבוֹד מְלָכְתוֹת קִלְּמָהֶם, וְגוֹבְרָתָהּ יִבְרָרָה
c’vod mal-chut’cha yomeyru, u-g’vurat’cha y’dabeyru

לְחוּדִיָּה לִבְנֵי חַגְדוֹתֵיהוּ, כָּבוֹדָה וָדֶר מְלָכְתוֹת
L’hodia liv’ney ha-adam g’vurotav, u-ch’vod hadar mal’chuto

מְלָכְתוֹת מְלָכְתוֹת כִּל צְולָמֵיָם, וְגָמְמָלְתָּהָ כִּל רָדָר
Mal-chut’cha mal-chut kol olamim, u-mem-shal-t’cha b’chol dor va-dor

סְמוּךְ יִי לָכָל חֲפֶלָפִים, וּרְזָחָה לָכָל חֲפֶלְפָּפִים
Someych Adonai l’chol ha-nof-lim, v’zokeyf l’chol ha-k’fufim
The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.

Your great goodness shall be made known,
Your righteousness shall be celebrated.

The Lord is gracious and full of compassion,
    Exceedingly patient, abounding in love.
The Lord is good to all;
The Lord’s tender mercies embrace all Creation.
    All Your works shall thank You, O Lord,
    And Your faithful ones shall praise You.
They shall declare the glory of Your dominion,
And shall talk of Your might.
    To make known to the world Your mighty acts,
    And the glorious majesty of Your sovereignty.
Your sovereignty is everlasting;
Your dominion endures throughout all generations.
    The Lord upholds all who stumble,
    And raises up all who are bowed down.
Ey-ney chol ey-lecha y’sabeyru, v’ata noteyn la-hem et och-lam b’ito

Potey-ach et yadecha, u-mas-bia l’chol chai ratson

Tsadik Adonai b’chol d’rachav, v’chasid b’chol ma-asav

Karov Adonai l’chol kor-av, l’chol asher yik-ra-uhu ve-emet

R’tson y’rey-av ya-a-seh, v’et shav-atam yish-ma v’yoshi-eym

Shomer Adonai et kol oha-vav, v’et kol ha-r’sha-im yash-mid

T’hilat Adonai y’daber pi, vi-vareyeh kol basar shem kod-sho l’olam va-ed

Va-a-nach-nu n’vareyeh ya, mey-ata v’ad olam, ha-leluya
The eyes of all look hopefully to You;
You give them their food when it is due.

   You open Your hand,
   And satisfy the needs of all the living.

O Lord, how beneficent are all Your ways,
And how gracious are all Your deeds.

   The Lord is near to all who call-
   To all who call upon the Lord in truth.

The Lord will fulfill the desire of those who are reverent,
And hearing their cry, will save them.

   The Lord preserves all those who are faithful,
   But all the wicked the Lord will bring low.

My mouth shall speak the praise of the Lord;
Let all beings praise God’s holy name forever.

   We will praise the Lord,
   At this time and for evermore. Ha-l’luya.
Psalm 149- (Siddur Sim Shalom, page 100)

הללוהי, שירר לי שיר חכש, חהלוה בקהל וסידים
Ha-l’luya shiru la-donai shir chadash t’hilato bi-k’hal chasidim

יסמח ישראל בפעשית, בני ציון בגילו בּמלכים
Yismach yis-ra-yl b’osav b’ney tzi-yon b’malkam

הללו שמר במחול, בתה ובכרו זמרו לו
Y’ha-l’lu sh’mo v’machol b’tof v’chinor y’zam-ru lo

כי רדזה צעמה, יספור תענימ בישועה
Ki rotze Adonai b’amo y’fa-er anavim bi-shua

ישראל חסידיים בכבוד, יירות על משכבות
Ya-alzu chasidim b’chavod y’ra-n’nu al mish-k’votam

רוממות אל עברונים, והרב פיסות בךם
Ro-m’mot eyl bi-g’ronam v’cherev pifi-yot b’yadam

לישוותך בקמם בידים, חוכשת באלממו
La-asot n’kama ba-goyim tochey-chot ba-l’umim

לאמר מלכינו דבריך, ו.nbכבדינו דבריך ברצל
Lesor mal-chey-hem b’zikim v’nich-hem b’chav-ley varzel

לישוותך בם משפיט כתוב, והורזום לכל חסידיי הללוהי
La-asot bahem mishpat kavut hadur hu l’chol chasidad ha-l’luya

38
Psalm 149

Ha-l’luya. Sing a new song for the Lord.

Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker.

Let the people of Zion delight in their King.

Let them dance in praise of God, celebrate with drum and harp.

For the Lord cherishes His people,

He crowns the humble with victory.

Let His faithful sing in triumph and rejoice both night and day.

Let praise of God be on their lips,

And a double-edged sword in their hands.

To execute judgment on the godless,

To bring punishment upon the nations.

To bind their kings in chains and put their princes in irons.

Executing the judgment decreed against them.

This is glory for all of His faithful. Ha-l’luya.
Psalm 150/Ha-l'uya- (Siddur Sim Shalom, page 100)

The prayer book contains many psalms that are recited each day and on special occasions. This psalm, the last in the Biblical collection of 150 poems, is a reminder that once Jewish worshippers joyfully played musical instruments as they sang their prayers.

הַלֵּלֵי הָאָרֶץ, הַלֵּלֵי בַּקָּרָה, הַלֵּלֵי בְּרֵכָיָה
Haleluya, halelu Eyl b’kodsho, halelu-hu birkia uzo

הַלֵּלֵי בְּבֵפוֹתֵיהֶם, הַלֵּלֵי בְּרֵבוֹת
Halelu-hu big’vurotav, halelu-hu k’rov gudlo

הַלֵּלֵי בַּתְּכוּתֶיהֶם, הַלֵּלֵי בְּכַנְכָּר
Halelu-hu b’teyka shofar, halelu-hu b’neyvel v’chinor

הַלֵּלֵי בְּעֵיתֶיהֶם, הַלֵּלֵי בְּמֶצוֹם
Halelu-hu b’tof u-machol, halelu-hu b’minim v’ugav

הַלֵּלֵי בְּזֵיצָלָיו, הַלֵּלֵי בְּצֵיצָלֵיו תְּרֵעָה
Halelu-hu b’tzil-tzi-ley shama, halelu-hu b’tzil-tzi-ley t’rua

כָּל הַנַּשְׁמָה תִּהֲהֵל יְה יְהוָה
coll a-n’shama t’halel ya haleluya

כָּל הַנַּשְׁמָה תִּהֲהֵל יְה יְהוָה
coll a-n’shama t’halel ya haleluya
Psalm 150

Praise God in the sacred sanctuary;

Praise God in the mighty heavens.

Praise God for vast power;

Praise God for abundant greatness.

Praise God with the sound of the Shofar,

Praise God with lute and lyre.

Praise God with drum and dance,

Praise God with strings and flute.

Praise God with resounding cymbals,

Praise God with clanging cymbals.

Praise God everything that breathes.

Ha-l’luya! Praise the Lord!
Shacharit (Morning Service)

The following passage praises God’s creation and majesty.

Nishmat Kol Chai- (Siddur Sim Shalom, pages 104-105)

Nishmat kol chai t’va-rech et shim-cha Adonai Elo-heynu v’ruach kol bassar

T’fa-er u-t’romem zich-r’cha mal-keynu tamid min ha-olam v’ad ha-olam ata el

U-mi-bal-adecha eyn lanu melech go-eyl u-moshia podeh u-matzil u-m’farnes u-m’rachem

B’chol eyt tzara v’tzuka eyn lanu melech ela ata

Elohey ha-rishonim v’ha-acharonim eloha kol b’riyot aadon kol toladot

Ha-m’hulal b’rov ha-tish-bachot ha-m’naheg olamo b’chesed u-v’riyotav b’rachamim

Vadonai lo yanum v’lo yishan ha-m’orer y-shey-nim v’-ha-mey-kitz nirdamim

V’ha-mey-siach il-mim v’ha-matir asurim v’-ha-somey ch nof-lim
Nishmat Kol Chai/The Soul of All Life

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling...
והוהק כפיפים, כלְךָ בְּךָ אָנַּחְנוּ מְזוֹדֵים. אַלּ פַּנֵי פַּלֵּא שִׁירָה כִּים
V’ha-zokef k’fufim l’cha l’va-decha anachnu modim ilu finu ma-ley shira keyam

ולשכוננו רַבָּה כַּמָּה אָלֵיה, וְשֵׁפֹתְנוּ נֵבֶה כֶּמֶרֶבֶּךָ נַעֲשֶׂה
U-l’shoney-nu rina ka-hamon galav v’sif-to-tenuy shevach k’mer-cha-vey rakia

ועניינו מַאֲרוֹרִיתָךְ כֹּמָּשׁ עָפָרָה, וּדְרִינוּ פְּרוֹשְׂתָךְ כְּשָׁרָה שָׁפֶם
V’ey-neynu m’irot ka-shemesh v’cha-ya-rey-ach v’ya-daynu p’ru-sot k’nish-rey shameyim

ורבכלנו כלְךָ כֹּלָּלָלָתָךְ, נתְנַהֲנֵנוּ מְסַפֵּיקִים
V’rag-leynu kalot ka-eyalot eyn anachnu mas-pikim

להודות לך לך אלכְּלִינוּ וָאֲלִינוּ אֲבָטְינוּ
L’hodot l’cha Adonai Elo-heynu vey-lohey avoteynu

ולברך את שָׁמֵךְ עַל אַחֲתָא מְאַלֵּךְ אלֵיךָ אָלֵךְ אָלֵיפָי אֲלַפָי וּרְבִי רְבוֹתָךְ שֶפֶם
U-l’va-rech et sh’mecha al achat mey-alef elef al-fey alafim v’ri-bey r’vavot p’amim

הטורות שֵׁעֲשָׂתָה עָמָךְ אֲבָטְחוֹנָה עָמָנָה. מַמְצַרְדִּים גָּאלוֹתָךְ יִי אֲלִילִינוּ
Ha-tovot she-asita im avoteynu v’imanu mi-mitz-reyim g’al-tanu Adonai Elo-heynu

ומִבית עֶבֶדְיָךְ פרֹתִיָּנָה, ברְעֵב גְּחַנְתָּנָה, רובְּשֶׁבֶךָ כָּלָלְכָּנָה
U-mi-beyt avadim p’di-tanu b’ra-av zan-tanu u-v’sava kil-kal-tanu

מְחַרְבּ הַכָּלְלָנָה, נומַכְּרָ בְּכָלְלָנָה, נֵמָלְכָּנָה רָעִים נָאָמְנִים קַלָּלְנָה
Mey-cherev hi-tzal-tanu u-mi-dever mi-la-t’tanu u-mey-chala-yim ra-im v’ne-e-manim di-li-tanu
and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea and could joy flood our tongue like countless waves-

Could our lips utter praise as limitless as the sky and could our eyes match the splendor of the sun-

Could we soar with arms like an eagle’s wings and run with gentle trace, as the swiftest deer-

Never could we fully state our gratitude for one ten-thousandth of the lasting love that is Your precious blessing, dearest God, granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease.
על כל אדם שפלגתה בנה. רורח נשמה شهرת חפירות
Al keyn ey-varim she-pilag-ta banu v’ruach u-n’shama she-na-fachta b’a-peynu

ויורهواتו ועפרירא יokemonו ימליאו את שמח מקלנה
Vi-ro-m’mu v’ya-a-ri-tzu v’yak-dishu v’yam-lichu et shim-cha mal-keynu

כי כל פה לא ידע, כל לשון לא נשבע, כל ברכה לא תכרע
Ki chol peh l’cha yodeh v’chol lashon l’cha ti-shava v’chol berech l’cha tich-ra

וכל קום לשפיך תשתחו, כל כבולה יקראה
V’chol koma l’fa-necha tish-ta-chaveh v’chol l’va-vot yi-ra-ucha

וכל קרב וכלזרות יזמור לשמח. ככרב שמחות
V’chol kerev u-ch’la-yot y’zam-ru li-sh’mecha ka-davar she-katuv

כל עצמותי האמרנה כי מי כמוך. ממילוי עני מתקיק ממעון
Kol atz-mo-tai to-marna Adonai mi cha-mocha matzil oni mey-chazak mi-menu

ועני ראיבין מגליל
V’oni v’ev-yon mi-goz-lo
To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai, our God.

These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang:

“All of my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?”
With the recitation of Shocheyn Ad (God inhabits eternity, sacred and exalted), the Shacharit/morning service has begun.

Sho-cheyn ad marom v’kadosh sh’mo v’cha-tuv ra-n’n u tza-dikim ba-donai

La-y’sharim na-va t’hila b’fi y’sharim tit-halal u-v’div-rey tzadikim tit-barach
Who can equal You? Who can be compared to You - great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: “Praise Adonai, my soul; let every fiber of my being praise God’s holy name.”

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are sovereign, enthroned supreme.

*With the recitation of this passage, the Shacharit/morning service has begun:*

God, sacred and exalted, inhabits eternity.

As the psalmist has written:

“Rejoice in Adonai, you righteous.
It is fitting for the upright to praise God.”

By the mouth of the upright are You extolled,

by the words of the righteous are You praised,
סה”כ חסידים והרומים.pekrib קדושים התוקף
U-vil-shon chasidim tit-romam u-v’kerev k’doshim tit-kadash

**Siddur Sim Shalom, page 105**

ובמכהלהות רבעות_EMPLOYED_EMPLOYEDキュантיקיתיתיה, ברכיה יתפאר שמח מלקונב
U-v’makalot ri-v’vot am-cha beyt yis-ra-eyl b’rina yit-pa-ar shim-cha mal-keynu

בכל דור ודור, שמח חובה כל תאות
B’chol dor va-dor she-keyn chovat kol ha-y’tzurim

לפניך נא אלתרונה, יאלתי אבותינו
L’fanecha Adonai Elo-heynu vey-lo-hey avo-teynu

לודוות לעלם ישבח לפורים לודוות לעלם לברך לעלם לעלם
L’hodot l’ha-lel l’sha-bey-ach l’fa-er l’ro-meym l’hader l’varech l’aley u-l’ka-les

על כל דברי שירויות ותש bqות הוא בן ישע עובדך משיחך
Al kol div-rey shirot v’tish-ba-chot David ben yi-shai av-decha m’shi-che-cha

**RISE (Siddur Sim Shalom, page 106)**

ישבחים שמח לעלםملכות, כל המלך הגדולה והקדוש בשמיים ובאורת
Yish-ta-bach shim-cha la-ad mal-keynu ha-eyl ha-melech ha-gadol v’ha-kadosh ba-shameyim

u-va-aretz

כי ל’cha נא-ה, יא אלהינו מאבותינו: שיר ושבחות, מלך וקבריה
Ki l’cha na-eh Adonai Elo-heynu vey-lo-hey avo-teynu shir u-sh’va-cha halel v’zimra
By the tongue of the faithful are You acclaimed,

    in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel Your name shall be
glorified in song, our Sovereign, in every generation. For it is the duty of all
creatures, Adonai our God and God of our ancestors, to acclaim, laud, and
glorify You- extolling, exalting, to add our own praise to the songs of David,
Your annointed servant.

RISE

You shall ever be praised in Heaven and on earth, our Sovereign, the great
and holy God. Songs of praise and psalms of adoration become You,
Oz u-mem-shala netzach g’dula u-g’vura t’hila v’tif-eret k’dusha u-mal-chut

B’rachot yish’aron mutah ve’tiferet k’dusha u-mal-chut

Baruch ata Adonai egl melech gadol ba-tish-bachot egl ha-ho-da-ot

Adon ha-nif-la-ot ha-bocher b’shi-rey zimra melech egl chey ha-olamim
Adonai our God and God of our ancestors, praises that acknowledge Your
grandeur, Your glory, Your might, Your magnificence, Your strength, Your
sanctity, and Your sovereignty. Now and forever, acclaim and honor are Yours.
Praised are You Adonai, Sovereign of wonders, crowned with adoration, delighting
in our songs and psalms, exalted Ruler, Eternal Life of the universe.
Half Kaddish (Chatzi Kaddish)

The “half-kaddish” serves the purpose of marking a transition in the service.

Yit-gadal v’yit-kadash sh’me raba b’ol-ma di-v’ra chi-r’u-tey

V’yam-lich mal-chu-ty b’cha-yey-chon u-v’yo-mey-chon u-v’cha-yey d’chol beyt yis-ra-eyl

Ba-agala u-viz’man kariv v’im-ru amen

Y’hey sh’me raba m’varach l’alam u-l’al-mey al-meya

Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-na-sey

V’yit-hadar v’yit-aleh v’yit-halal sh’me r’kud-sha b’rich hu

L’eya min kol bir-chata v’shi-rata tush-b’chata v’ne-che-mata da-a-miran b’alma v’imru amen.
Half Kaddish

May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and reader:

May God’s great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.
Barechu- Siddur Sim Shalom, page 107- RISE

The Barechu is the formal call to prayer. Congregational prayer began with the recitation of Biblical passages and other liturgical poems. But the service makes a transition here to the reading of the Shema and its attendant blessings (what the sages deemed the “required elements” of prayer). This transition is marked by calling the congregation to order with the recitation of the Barechu.

The word “Baruch” has been translated as “bless” and “praise.” But it may seem awkward for humans to bless God. Additionally, the Hebrew word for praise is “halel.” Rabbi Elliot Dorph has suggested that “Baruch” can be understood to mean “to acknowledge” or “to affirm.” Some scholars trace the word “Baruch” to “berech,” the Hebrew word for knee. Humans commonly acknowledge the sovereignty of a monarch or of the Divine on bended knee. When we recite a blessing containing the word “Baruch” or “Barechu” we acknowledge the existence of God and affirm the sovereignty of the Divine.

Leader recites:

ברך אֵת א-דונַי ה-מ-בָּרוּךְ
Bar’chu et Adonai ha-m’vorach

Congregation responds with these words, which the leader then repeats:

ברך אֵת א-דונַי ה-מ-בָּרוּךְ ל-ו-ל-ם ו-ז
Baruch Adonai ha-mevorach l’olam va-ed

First Blessing Before the Recitation of the Shema

This blessing, the first of two passages recited before the Shema, praises God for the work of creation and the majesty and beauty of the world. The key to the blessing is the reference to light. Light is the centerpiece of creation and is the first thing created by God. Light is also used as a metaphor for human enlightenment, symbolized by our acceptance of Torah.

ברך אֵת א-דונַי א-לוהֵינוּ מ-ל-ך ה-ו-ל-ם, יָצָר א-ר, ו-בּוּרָה חַשָּׁה, וּשְׁה ה-וֹלוֹם וּבּוּרָה א-ת ה-כָּל
Baruch ata Adonai Eloheynu melech ha-olam yotser or, u-rovey choshech, oseh shalom u-vorey et ha-kol
Leader recites:

Praise the Lord, Source of all blessing.

Congregation responds with these words, which the leader repeats:
Praised be the Lord, Source of all blessing, forever.

First blessing before the recitation of the Shema begins here:
Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.
הכל ירושה, הכל ישבתוכ, הכל יאמר לא ידוע כל.
Ha-kol yo-ducha v’ha-kol y’shab-chu-cha yom-ru eyn kadosh ka-donai

הכל ירוסמות פלח, יוצר כל: הלא הפורות הכל ים ילתות שערי מונת
Ha-kol y’ro-m’mucha sela yotzer ha-kol ha-eyl ha-po-teyach b’chol yom dal-tot sha-a-rey mizrach

ובดอก חלוללו רכתי מזריע חמה ממקומיה, כלביה ממוכן שבתה
U-vo-key-a cha-lo-ney rakia motzi chama mi-m’koma u-l’vana mi-m’chon shiv-ta

ומאיר עלילות כולה וليكשי, שברא بمכת התרמים
U-mey-ir la-olam kulo u-l’yosh-vav she-bara b’midat ha-ra-chamim

המאיר לארץ ולرحم עליית בתרמים
U-mey-ir la-aretz v’la-darim ale-ha b’ra-chamim

ובשבע מחזרת בכל ים חמי מעשיה בראשית
U-v’tuvo m’cha-daysh b’chol yom tamid ma-asuy v’rey-shit

המלך הירושים לבדו מע, המ śroות והممפר והמתנשה במותו עולם
Ha-meleich ha-m’romam l’vado mey-az ha-m’shu-bach v’ha-m’fo-ar v’ha-mit-na-sey mimot olam

אללי עולם, ברחפתק חרבים רבים עליונות. אודן שנים יזר משהבון
Elo-hey olam b’ra-cha-mecha ha-rabim rachem aleynu adon u-zeynu tzur mis-ga-beynu

מען ישנון, משוב בזזון ייך כפיך רואים עולם
Ma-geyn yis-eynu mis-gav ba-a-daynu eyn k’er-kecha v’eyn zula-techa
All creatures praise You; all declare: “There is none holy as Adonai.” All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky- bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began- eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Incomparable, inimitable, peerless and singular, Adonai our God, You are our sovereign-
El Adon- Siddur Sim Shalom, page 108

El Adon, also an alphabetic acrostic poem, continues the theme of praising God for the gift of creation. The prayer refers to the brilliance of the sun, moon and stars and attributes to God mercy, love, glory and splendor for having created such a world.

El adon al kol ha-ma’asim, baruch u-mevorach b’fi kol neshama

Godlo ve-tuvo maley olam, da’at u-t’vuna sov’vim oto

Ha-mitga-eh al cheyot ha-kodesh ve-nedar be-chavod al ha-merkava

Zechut u-mishor lifney chiso, chesed ve-rachamim lifney che-vodo

Tovim me-orot she-bara eloheynu, ye-tzaram be-da’at be-vina u-v’haskel
incomparable in this world, inimitable in the world to come, peerless Redeemer
in the days of the Messiah, singular in assuring life immortal.

El Adon- Siddur Sim Shalom, page 108

God is Lord of all creation,
And praised by every soul;
God’s greatness and goodness fill the universe;
Knowledge and wisdom surround God’s presence.

God is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before God’s throne;
Love and mercy glorify God’s presence.

How goodly are the luminaries created by God,
Who fashioned them with knowledge, wisdom, and skill,
כלה ובעורה יתמר כを得, להוית ומשלמה בכרב תכל
Koach u-g’vura natan bahem, lihiyot moshlim be-kerev teyvel

כְּלָלַים וּזְרֵם מְפִיקִים נָבָה, בבָּאָה ויָזָה כְּסל חご利用
Me-leym’im ziv u-mefikim noga, na-eh zivam be-chol ha-olam

שְׁמַחְיָם בָּצָאתָם וּשְׁלָמָם בְּבוּאָם, לשלים ביארי וرؤים קול
S’meiy-chim be-tzey-tam v’sasim b’vo-am, osim b’eyama r’tzon konam

פואר יבבוד נתחינו לשה込め, צָלְחָה וְרָבָה לִוכְרָו מְלָכָיו
P’er v’chavod not-nim lishmo, tzo-hala v’rina l’zey-cher malchuto

קרָא לְשַׁמְשָׁהוּ וַיְזֶרֶךְ אָוָר, רָאָה וּהְקִימוּ צֶרֶךְ מְלָבָנָה
Kara la-shemesh va-yizrach or, ra-a v-hit-kin tzurat ha-l’vana

שְׁבַח נְתַנִּים לְכַל זְבָא מְרוֹם
Shevach notnim lo kol tz’va marom

מַפְּאָרָתָו בְּדַלָּת, שָׁרֶפֶּם וּרְפַסְפֶּם וּדָיִ הוֹיְתָו
Tiferet u-g’dula, seraﬁm v’ofanim v’cheiyot ha-kodesh
Endowing them with energy and power,

That they might have dominion over the world.

   Full of splendor, they sparkle with brightness;

   Beautiful is their radiance throughout the world.

   They rejoice in their rising and exult in their setting.

   Reverently fulfilling the will of their Creator.

   Glory and honor they render to God’s name;

   In joyous song God’s rule they acclaim;

   God called to the sun and it sent forth light;

   Skillfully God fashioned the form of the moon.

   The heavenly hosts give praise to God,

   Whose greatness the celestial beings proclaim.
The expression of gratitude for God's creation continues:

La-eyl asher shavat mi-kol ha-ma-asim beyom ha-sh'vi'i hit-ala

Oneg kara l'yom ha-shabat zeh she-vach shel yom ha-sh'vi'i

She-bo shavat eyl mi-kol m'lach-to v'yom ha-sh'vi'i m'sha-bey-ach v'omer

Mizmor shir l'yom ha-shabat tov l'hodot ladonai

L’fi-chach y’fa-a-ru vi-var-chu la-eyl kol y’tzu-rav

Shevach y’kar u-g’dula v’chavod yit-nu la-eyl melech yotzer kol

Ha-man-chil m’nu-cha l’amo yis-ra-eyl bi-k’dushato b’yom shabat kodesh

Shim-cha Adonai Elo-heynu yit-ka-dash v’zich-r’cha mal-keynu yit-pa-ar
The expression of gratitude for God’s creation continues:

To God, who completed the work of creation on the seventh day and
ascended His glorious throne. God robed the day of rest in beauty, calling
Shabbat a delight. God ceased all His labors on Shabbat; that is its
distinction. The seventh day itself hymns praise to God: “A Song for
Shabbat: It is good to acclaim Adonai.”

Let all God’s creatures likewise sing His praise. Let them honor their
Sovereign, Creator of all, who in holiness grants rest and repose for His
people Israel on the holy Shabbat. In the heavens above and on earth below
shall Your name be hallowed and acclaimed, Adonai our God.
בshalom ממעל על הארץ מחתה

Ba-shameyim mi-ma-al v’al ha-aretz mi-tachat

מתברך מושיכות על שבכה מעשה ידיך

Tit-barach mo-shi-eynu al shevach ma-a-sey yadecha

על מאוריך אור שעשית ימארך סלוה

V’al m’orey or she-asi-ta y’fa-arucha sele

Siddur Sim Shalom, page 110:

מתברך צוּרננִי מלכון וְנֵאָלָנוּ בּוֹרָא קִדוֹשִׁים

Tit-barach tzu-reynu mal-keynu v’go-a-leynu bo-rey k’do-shim

יִשְּחָטְבֵךְ שְָמֹךְ לְעֵד מֵלכון, יִיצְרֶה מְשָרְתָּהּ

Yish-ta-bach shim-cha la-ad mal-keynu yo-tzer m’shar-tim

אַשֶּר מְשָרְתוּךְ כָּלָם, צוּרְדִים בּוֹרָא חוֹלֶם, מְשָמְאְתוּךְ בּוֹרָא ויִזְרֶה בְּחַלְקֵל

Va-asher m’shar-tav kulan omdim b’ru’um olam u-mash-mi-im b’yir-a yachad b’kol

דְּבַרְיָ אלֶוֶהִים חִיִּים וְמִלְכֵּל חוֹלֶם. כָּלֶם אָהוּבֵים

Div-rey Elo-him cheyim u-melech olam kulam a-huvim

כָּלָם בּוֹרְדִים, כָּלֶם גַלְוֵּי, כָּלֶם עִשְׂיָמִים בּוֹאֲמִים וּבְכָרֵאָה רְצִוָּ קַוֹם

Kulam b’ru-ram kulam giborim v’chulam osim b’ey-ma u-v’yir-a r’tzon konam
Praise shall be Yours, our Deliverer: For Your wondrous works, for the lights You have fashioned- the sun and the moon, which reflect Your glory.

Our Rock, our Redeemer, our Sovereign- Creator of holy beings- You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator’s will.
וכלם פותחים את פיהם בקרישה ובשתות, بشירה ובאמרה
V’chulam pot-chim et pi-hem bi-k’dusha u-v’to-hara b’shira u-v’zimra

הقراءים ומchezביים, ומפייעים ומ העיקרים, ומקרירים וממליכים
U-m’var-chim u-m’shab-chim u-m’fa-arim u-ma-a-ritrim u-mak-dishim u-mam-li-chim

את שם נאום, האלהSUP, הנבון, הנבון קדוש النووي
Et shem ha-eyl ha-melech ha-gadol ha-gibor v’ha-nora kadosh hu

וכלם ממקבלים עלייה זה מלכות שמיים זה מהז
V’chulam m’kab-lim a-ley-hem ol mal-chut shameyim zeh mi-zeh

ונתננים רשות זה לו, להקריסים הלורדים
V’not-nim r’shut zeh la-zeh l’hak-dish l’yotz-ram

בכת רוח, בשלום בראשית, קרש את כלם אומר וניזם וארsaida ביקרא
B’nachat ruach b’safa v’rura u-vi-n’ima k’dusha kalam k’echad onim v’om-rim b’yir-a

קדוש, קדוש, קדוש, כל יהואת, כל אל באהרי
Kadosh kadosh kadosh Adonai tz’va-ot m’lo chol ha-aretz k’vodo

והאחרונים והחיים הקדושים ברעש בראשית מנהשים לכל עמה שרשיעים
V’ha-ofanim v’chehot ha-kodesh b’ra-ash gadol mit-nas-im l’umat s’rafim

לעמתם משכחים ולאמרים
L’um-tam m’shab-chim v’omrim
In purity and sanctity they raise their voices in song and psalm, praising, extolling and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God’s sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison chanting with reverence:

HOLY HOLY HOLY, the Lord of Hosts;

the grandeur of the world is God’s glory.

As in the prophet’s vision, soaring celestial creatures exclaim, responding with a chorus of adoration:
ברוך רבה עיניים
Baruch k’vod Adonai mi-m’komo

לאל ברוך יעימיך יתנו. ימלל אל ח רכמים ימרות יחשם זיזמים
L’eyl baruch n’imot yi-teynu l’melech eyl chai v’keyam z’mirot yomeiru v’tishbachot yashmiu

כי הוה לבור פועל בבורות. עשה חרשות. בצל כלחמהות. וritz צדקות
Ki hu l’vado po-eyl g’vurot oseh chada-shot ba-al mil-chamot zo-rey-a tz’dakot

מצמיח ישותות. מבא רפורמות. נורא תחלות. יASHBOARD הנקלאות
Matz-mi-ach y’shu-ot bo-rey r’fu-ot nora t’hilot adon ha-nif-la-ot

המזרחי מתורב בכל יום מימי מצישה ברואט. כאומר
Ha-m’cha-daysh b’tuvo b’chol yom tamid ma-aseh v’rey-shit ka-amur

לעשיה אמרות גדלים. כי לעלות חוה
L’oseh orim g’dolim ki l’olam chas-do

אור חדש על ציון נ𫌀ר ומצפה כלכה מניחה לאוהד
Or chadash al tzi-yon ta-ir v’niz-keh chu-lanu m’heyra l’oro

ברוך אתה $$$ הוא מעוררים
Baruch ata Adonai yo-tzeyr ha-m’orot

70
Praised is the glory of Adonai throughout the universe.

To the hallowed God, they offer sweet song,
To the living Sovereign, they utter hymns,
To the eternal God, they give praise.

God alone performs mighty deeds;
God’s creative power is in all that is new.

God is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.

God’s is the power that heals;
The Lord of wonders is beyond all praise.

With Divine goodness God renews daily
The continuing work of Creation.

Thus the Psalmist sang:

“Praise God who continues to create great lights,
And whose kindness is ever present.”

Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor,
Praised are You, O Lord, Creator of the heavenly lights.
Second Blessing Before the Recitation of the Shema
Siddur Sim Shalom, page 111

This blessing speaks of God’s love for Israel. The symbol of God’s love is the Torah, which we vow to study and cherish. During this passage, at the words “Va-ha-vi-eynu l’shalom mey-arba kanfor ha-aretz,” those wearing a Tallit gather the tsi-tsit from the corners of the garment in preparation for saying Shema Yis-ra-eyl.

Ahava raba ahav-tanu Adonai elo-heynu chem-la g’dola vi-neyra cha-malta aleynu

Avinu mal-keynu ba-avur avo-teynu she-bat-chu v’cha

Va-t’lam-daym chukey cheyim keyn t’cha-neynu u-t’lam-daynu

Avinu ha-av ha-rachaman ha-m’racheym racheym aleynu v’teyn b’libeynu

L’havin u-l’haskil lish-moa lil-mod u-l’lamed

Lishmor l’tishvotot l’lekhem et kol deriy l’talmod torah v’e-abeb

V’ha-eyr ey-neynu b’tora-techa v’dabek li-beynu b’mitz-votecha v’ya-ched l’va-veynu

72
With abounding love have You loved us, Lord our God; great and overflowing
tenderness have You shown us. *Avinu Malkaynu*, for the sake of our ancestors who
trusted in You, and whom You taught the laws of life, be also gracious to us and
teach us. Merciful God, have compassion upon us. Endow us with understanding
and discernment, that we may study Your Torah with devotion. May we heed its
words and transmit its precepts; may we follow its instruction and fulfill its
teachings in love. Enlighten our eyes in Your Torah and make our hearts cling to
Your commandments.
L’ahava u-l’yir-a et sh’mecha v’lo ney-vosh l’olam va-ed

Ki v’shem kod-sh’cha ha-gadol v’ha-nora batach-nu nagila v’nis-m’cha bi-shu-atecha

Gather the tsi-tsit (fringes) from the four corners of the Tallit and hold them together until the conclusion of the recitation of the Shema:

V’toli-cheynu ko-m’miyut l’ar-tzeynu ki eyl po-eyl y’shu-ot ata

U-vanu vacharta mi-kol am v’lashon

V’key-ravtanu l’shim-cha ha-gadol sela be-emet l’hodot l’cha u-l’yached-cha b’ahava

Baruch ata Adonai ha-bocheyr b’amo yis-ra-eyl b’ahava
Grant us singleness of purpose to love and revere You, so that we may never be brought to shame. For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

*Gather tsi-tsit from the four corners of the Tallit and hold them together until the conclusion of the recitation of the Shema:*

Gather our people in peace, O Lord, from the four corners of the earth; and lead us, in dignity, to our holy land, O God of great deliverance. For You have called us from among the peoples, and have drawn us near unto You, that we may serve You and praise You in truth, proclaiming Your Unity in love. Praised are You, O Lord, who lovingly chose Your people Israel for Your service.
The recitation of the Shema is one of the fundamental obligations of Jewish worship. The core of the prayer, six words found originally in the Torah (Deuteronomy) are perhaps the most familiar words in all of Jewish liturgy. The sages included in the recitation of the Shema a one line phrase that affirms the sovereignty of the Divine (said in an undertone except on Yom Kippur), the passage known as “V’ahavta,” a passage from Deuteronomy about the rewards of faith, and a passage from Numbers detailing the commandment to place fringes on our garments. This collection of Biblical passages is to be recited twice daily, in the evening and the morning. Additional passages surround the “reading of the Shema,” forming what the sages called “Matbea shel Tefila” (the essence of prayer).

Shema Yisrael, Ye’ehudah, Ye’ehudah

In an undertone:

Baruch shem K’vod Malchuto L’olam va-Ed

Asher anochi Mtzav’cha Heyom L’va-Vechah V’shi-Nan-Tam L’vaneca V’dibarta Bam B’Shiv’t’cha B’Vey-Techah

U-v’lech’t’cha Va-Derech U-v’Shoch-B’cha U-v’Kumecha U-k’Shartam L’ot Al Yadeca V’Heyu L’Tota-Fot Beyn Eynecha

Shema Yisrael - Siddur Sim Shalom, page 112
Hear, O Israel: the Lord is our God, the Lord is One.

*In an undertone:*

Praised be God’s glorious sovereignty for ever and ever.

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.
This passage from Deuteronomy, the second major selection in the recitation of the Shema, speaks of the doctrine of reward and punishment. Although the theory that the God rewards good people and punishes the wicked is unsupported by our common experience in life, the sages nevertheless upheld the doctrine. Some modern Jews have attempted to interpret the passage as a metaphor that teaches about the consequences of our actions.

This passage from Deuteronomy, the second major selection in the recitation of the Shema, speaks of the doctrine of reward and punishment. Although the theory that the God rewards good people and punishes the wicked is unsupported by our common experience in life, the sages nevertheless upheld the doctrine. Some modern Jews have attempted to interpret the passage as a metaphor that teaches about the consequences of our actions.
If you will faithfully obey the commandments which I command you this
day, to love the Lord your God and to serve the Lord with all your heart and
all your soul, then I will favor your land with rain at the proper season, in
autumn and in spring; and you will harvest your grain and wine and oil. I
will give grass in the fields for your cattle. You will eat and be satisfied.
Take care not to be lured away to worship other gods. For then the
wrath of the Lord will be directed against you; The heavens will close
and there will be no rain; the earth will not yield its produce; and you
will soon perish from the good land which the Lord gave you.
וְשִׁמְחֶם אַתָּה בֵּיתֵיכֶם עַל לָבָבְכֶם וּעַל נְפֶשֶׁכֶם
V’sam-tem et d’va-rai ey-leh al l’vav-chem v’al naf-sh’chem

כִּשְׁתֵּם אתָם לָאָה עַל יְדֵכֶם וְהָיִיתֶם לְטוֹבָהָ פִּי יְהוָה
U-k’shartem otam l’ot al yed-chem v’heyu l’tota-fot beyn ey-neychem

ולְפִּימוּתֶם אתָם אַתָּה בֵּינֶכֶם. לָבָרָה, בֵּשֵכָכֶה בֵּכַיתֵךָ
V’li-ma-d’tem otam et b’ney-chem l’da-ber bam b’shiv-t’cha b’vey-techa

בִּלְכָלְכֶךָ בָּרוֹרֵךְ. בּוֹשֶׁכָכֶךָ בָּכַיתֵךָ: מִשְׁתֵּמְתֵם עַל מְזוֹזָת בֵּיתֵךָ וּבָכָשֵרֵךָ
U-v’lech-techa va-derech u-v’shoch-b’cha u-v’kumecha u-ch’tavtam al m’zuzot bey-techa
u-vi-sh’arecha

לִפְנֵי יְרוּם יְמֵיכֶם יְמֵי נְעֵמָה עַל הָאָדָם אָשֶׁר נָשָׁבָה יְהוָה לַאֲבוֹתֶיךָ
L’ma-an yir-bu y’meychem vi-mey v’neychem al ha-adama asher nish-ba Adonai
la-avo-teychem

לְהַחְלֵךְ לֻכָּה, כִּמְיָה חֲשְׁמִיתֶם עַל הָאֲרוּת
La-teyt lahem ki-mey ha-shameym al ha-aretz
Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.
(Siddur Sim Shalom, page 113)

ויאמר יהוה⇋אל-משליה_leaf⇋בר⇋אל⇋בני⫌ישראלujęפתbindParamolvers

Va-yomer Adonai el moshe ley-mor da-ber el b’ney yis-ra-eyl v’amartz a-ley-hem

ועשו כן עלי-כפי בניית כדרות בחכמה

V’asu lahem TSI-TSIT al kan-fey vig-day-hem l’dorotam

והנהו עלי ייצא הקנף פתיה חכמת. והנהו לוכם לציית

V’nat-nu al TSI-TSIT ha-kanaf p’til t’chey-let v’heya lachem l’TSI-TSIT

וראיתם אתו וקרתם את כל מצותי, וنبيשתם אתם

U-r’item oto u-z’chartem et kol mitz-vot Adonai va-asitem otam

ולא חתורו אחרי לבכם ואחרי עניכם, אשר אחסו ונימ אחריתם

V’lo ta-turu a-cha-rey l’vav-chem v’a-cha-rey ey-neychem asher atem zonim a-cha-reyhem

למען וחברו וنبيשתם את כל מצותי וhabiיתם קרשין לאלכיהם

L’m-aan tiz-k’ru va-asitem et kol mitz-vo-tai vih-yi-tem k’doshim ley-lo-heychem

אני יהוה⇋ אלכיסים, אשר ורצאתה אחכם מארץ מצרים

Ani Adonai elo-heychem asher ho-tzey-ti etchem mey-eretz mitz-reyim

làהייה_leaf⇋אלכיסים, אני⇋ יהוה⇋ אלהים

Lih-yot lachem ley-lo-him ani Adonai elo-heychem

מי⇋ אלכיסים אמת

Adonai Elo-hey-chem emet
The third passage in the reading of the Shema, taken from the Book of Numbers, tells of the commandment to place tsi-tsit (specially tied fringes) on the corners of our garments. The passage is especially important because the tsi-tsit symbolize God’s commandments and bids us to remember our obligation to perform them. It is customary to wrap the fringes around one or two fingers and kiss them gently each time the word “tsi-tsit” is spoken.

The Lord said to Moses: “Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

“When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes. “Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God.”
This blessing follows the recitation of the Shema. The theme of the passage is God’s redemptive acts throughout history, most notably the rescue of the ancient Israelites from the pursuing Egyptian army at the Red Sea. The passage praises God for his power and glory and thanks God for using that power to aid the people of Israel. Most of the passage is recited individually, while the congregation generally sings “Mi chamocha” aloud together.

אמות רצייב ויבן יכמו נשא ונותן לארחוב וחבריב וከמד

Emet v’ya-tziv v’nachon v’keyam v’yashar v’ne-eman v’ahuv v’chaviv v’nechmad

וכ逯ים ונהרא ואדייר ומכח יראב וחברך וחדך חודה עלינו מע”ל וע”ד

V’na-im v’nora v’adir u-m’tukan u-m’kubal v’tov v’yafeh ha-davar ha-zeh aleynu l’olam va-ed

אמות אלהים מע”ל ולבנו צוד יתקב הכנן ישבון

Emet Elo-hey olam mal-keynu tzur ya-akov magen yish-ey-nu

לַדּוּר וֶדַר הָיוֹ הָכִים, וְשָׁמָּה כִים, וּכְסאָה בָּכוֹן, וּמִלכְחוֹתֶנוּ יָאָמוּנֵת עַל כְּמָה

L’dor va-dor hu keyam u-sh’mo keyam v’chiso nachon u-mal-chuto ve-e-munato la-ad ka-yamet

ודכריי חים יכימים, דאמעים ינחמדים לע”ד מע”ל ומע”ל

U-d’varav cheyim v’ka-yamim ne-e-manim v’ne-che-madim la-ad u-l’ol-mey olamim

על אבותינו מע”ל, על בנים על דורותינו, על כל דורות ורש ישראל עבדיך

Al avoteynu v’aleynu al ba-neynu v’al doro-tyenu v’al kol dorot zera yis-ra-eyl a-va-decha

על תראשוני מע”ל וראתונינו, דאבר צויב ויכם מע”ל וה

Al ha-rishonim v’al ha-acharonim davar tov v’keyam l’olam va-ed
Adonai, our God, is truth...

Your teaching is true and enduring, Your words are established forever.

Awesome and revered are they, unceasingly right; well ordered are they, always acceptable.

They are eloquent, majestic and pleasant, our precious, everlasting legacy.

True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield.

God is eternal and eternally glorious, our God for all generations. God’s sovereign throne is firmly established God’s faithfulness endures for all time. God’s teachings are precious and abiding; they live forever.

For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last,
אמת רואת הכס הלא ינbial. אמת האם היא חי, אלוהים ואלוהים אבונים.

Emet ve-emuna chok v’lo ya-avor emet sha-ata hu Adonai Elo-heynu vey-lohey avo-teynu

פלקונים מקהל אבודיוו, נאלה זאל אבודינו, ויוצרנו צור ישותינו.

Mal-keynu melech avo-teynu go-a-leynu go-eyl avo-teynu yotz-reynu tzur y’shu-a-teynu

פורכות מייצלוגים מעולם שמקה, צור אלוהים ישותיך.

Po-daynu u-ma-tzi-lanu mey-olam sh’mecha eyn Elo-him zu-latecha

 שלא אבודיוו אתה זה מעולם, יגן יומישעلبיבים אתרים בכל דור ודור.

Ezrat avo-teynu ata hu mey-olam magen u-moshia li-v’ney-hem acha-rey-hem b’chol dor va-dor

בורים עולם מושבע, יומישע פירקה עצ פסיפא ארין.

B’rum olam mo-shavecha u-mis-patecha v’tzid-kat-cha ad af-sey aretz

אשרי אהיה שיוושמע יומישע, והוראתך ורבות שישע על ל民办 יומישע

Ash-rey ish she-yishma l’mitz-vo-techa v’torat-cha u-c’var-cha yasim al libo

אמת האם היא האשעリアルשמ, נמלק יבור ליריב ייבם.

Emet ata hu adon l’amecha u-melech gibor la-riv rivam

אמת האם היא האשעリアルשמ, נמלק יבור ליריב ייבם.

Emet ata hu rishon v’ata hu acharon u-mi-bal-adecha eyn lanu melech go-eyl u-mo-shia

ممתרים באללוהים, ימסיב עבידים פירתינו. כל בוכריהם הרגת.

Mi-mitz-reyim g’al-tanu Adonai Elo-heynu u-mi-beyt avadim p’di-tanu kol b’cho-reyhem

ha-ragta
God’s teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors’ Sovereign, our Redeemer and our ancestors’ Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is no God but You. You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy is the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain;
בברך ב'אלה, ים סוף בֶּקֶעָה, רוחם טֶבֶעָה, רוּדִּידִי הֶבְכָּרָה

U-v‘chor-cha ga-alta v‘yam suf ba-kata v‘zey-dim ti-bata vi-di-dim he-e-varta

רֶכֶסֶם מִי תּרִיצָם, אָדוֹד מַחְמֶם לָא נִנְחָה. עצוּת שבֵּחָה אֵלהֵיכֶם לוֹרֵמְפוּ אֵל
Va-y‘chasu meyim tza-rey-hem echad mey-hem lo notar al zot shib-chu ahuvim v‘ro-m‘mu eyl

ונְהַנֶּה יְדֵיָם מִמְוהַרְתָּו וַתָּשֵבֲהוּ, בְּכֵרָהauce הָוֹדוֹרָה.

V‘nat-nu y-didim z‘mirot shirot v‘tish-bachot b‘rachot v‘ho-da-ot

לַמּלָךְ אֶלֶי וּמִי רוּחְם, רוּחְמָא, גָּרְוָא גָּרְוָא, מַשְׁפִּילֵי גַּבֵּים, וּמַעֲבָדֵיכֶם סִפְלִים.

L‘melech eyl chey v‘keyam ram v‘nisa gadol v’nora mash-pil gey-im u-mag-bi-ha sh‘falim

מְעַצְּמאָ אֱסִירִים, מְפִדְּחוּ עַנִיָּים, יְצוּדֵר רְזִילָם, יְצוּדֵּר לְּפֶנִי בֵּית שֶׁרְעָם אֲלִילָיו.

Motzi asirim u-fodeh a-na-vim v‘ozer dalim v‘oneh l‘amo b‘eyt shav-a-tam ey-lav

תְּהִילָתָא לָאֵל עֶלְיוֹן, בְּרֵךְ הָאֲמָרֹנֹת. מְשַׁשְּה יְבַנֵי יִשְׂרָאֵל וְנָהֲרָיָם שֶׁלָּא נַעֲמָה.

T‘hilot l‘eyl elyon baruch hu u-m‘vorach moshe u-v‘ney yis-ra-eyl l‘cha anu shiva

בֵּשַׁמְָאָה רַבָּה אַמְָמָרָן כִּלָּם

B‘simcha raba v‘am-ru chu-lam

Siddur Sim Shalom, page 114

מִי כַּמְכָה בַּאֲלָם יִי, מִי כַּמְכָה בַּאֲלָם יִי, נְוָרָא תַּהֲולָלָה עֲשֵּׂה פַּלָּא.

Mi chamocha ba-eylim Adonai mi kamocha ne‘dar ba-kodesh nora t‘hilot oseh feleh

שִׁירָה מְרַשֶּׁה שַבְּתוּ וַגָּלָלִים לְשֵׁמָק על שֶׁפֶט קִיָם, יִתּוּ כָּלִים חוֹדוּר הָוֹדוֹרִים לַמְלָכָה.

Shira chadasha shi-b‘chu g‘ulim l‘shim‘cha al s‘fat ha-yam yachad kulum hodu v‘him‘lichu v‘amru
Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everliving God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

“Who is like You, O Lord, among the mighty?

Who is, like You, glorious in holiness,

Revered in praises, doing wonders?

At the shore of the Sea, which they crossed in safety, the redeemed sang a new song to You. Together they all gratefully proclaimed Your sovereignty:
Adonai yim-loch l’olam va-ed

RISE

Tsur yis-ra-eyl kuma b’ezrat yis-ra-eyl u-f’day chi-n’umecha y’huda v’yis-ra-eyl

Go-aleynu Adonai ts’va-ot sh’mo k’dosh yis-ra-eyl Baruch ata Adonai ga-al yis-ra-eyl
“The Lord shall reign for ever and ever.”

RISE

Rock of Israel, arise to the help of Israel. Fulfill Your promise to deliver Judah and Israel. “Our Redeemer, the Lord of hosts, is the Holy One of Israel.” Praised are You, O Lord, Redeemer of Israel.

Note on the Shacharit/Morning Amida (Siddur Sim Shalom, page 115b)

The Amida (Hebrew for “standing”) is, along with the recitation of the Shema, a fundamental element of Jewish liturgy. Known also as “Ha-tefila,” the essential prayer, the Amida expresses many principles of Jewish belief. Constructed as a series of blessings, there are different versions of the Amida for the weekday, Shabbat morning, Shabbat Musaf, Shabbat afternoon, the Pilgrimage Festivals and the High Holidays. Additional passages, specific to other holidays (Rosh Chodesh, Chanukkah, etc.) are added throughout the Amida.

The first blessing of the Amida addresses the merits of our ancestors. The second blessing addresses God’s heroic powers, most notably the power to bestow immortal life. The third blessing of the Amida addresses God’s holiness and includes the congregational recitation of the Kedusha. The remaining blessings of the Amida address the joy of Shabbat and offer expressions of thanks, a prayer that God’s presence be felt in Israel, and a prayer for peace.

The Amida is often recited privately, then repeated in its entirety by the Cantor with participation by the congregation. Alternatively, the opening three blessings are recited aloud together by the congregation (if a minyan is present). After the Kedusha is recited (the third blessing), the congregation recites the remaining passages privately. The Kedusha is only recited by Cantor and congregation, never individually. The decision as to which format to use for the recitation of the Amida is determined by the rabbi and cantor.

The Amida is recited while assuming a relaxed position of attention. One should not move one’s feet or speak during the Kedusha. Special movements are customary during the Amida. Before reciting the first words, one should take three small steps backward, followed by three small steps forward. Each time the words “Baruch ata Adonai” are said, it is customary to bend at the knees, bow gently at the waist and stand erect. When concluding the Amida, one takes three small steps backward, then bows gently to the left, right and middle.
The following line is recited as a private meditation before beginning the Amida:

אָדָון יָבֵא דְמוֹדַה וּפֶסְתָּה עַל יְבִירוּתָה

Adonai s’fa-tai tif-tach u-fi yagid t’hi-latecha

ברוך אתה אלוהים אברך הוא, אלהים אברך, אלהים יושב, אלהים ישבך, אלהים ישבך

Baruch ata Adonai Eloheynu vey-lohey avoteynu, elohey Avraham elohey yitz-chak veypohe ya-akov

אָלֹהי שֶרֶד אִבְרֶךְ אוֹלוֹהֵי רְחֶל אוֹלוֹהֵי לְאָה

Elohey Sarah Elohey Rivka Elohey Rachel vey-lohey Leah

יהואת הנבלי מבוואר והנואים, אלה עלון, גומל ואברך ו_EOF_ 

Ha-eyl ha-gadol ha-gibor v’ha-nora eyl elyon gomeyl chasa-dim tovim v’koney ha-kol

רוֹחָר חֲסִדֵי אֲבָוָה, עַמִּכֶּם גוֹאֵל לַבַּרוּ בְּנֵי בְּנֵי לַמְּשֹׁכֶם שֶם יָהְבֶּהָ

V’zocheyr chas-day avot u-mey-vi go-eyl li-v’ney v’ney-hem l’ma-an sh’mo b’ahava

מלך ธํอร์ งําปํกคริสต์ งําษีสํยง งําปํก ธํอร์ งําที่ งําบํองคริสต์ งําปํก งําบํองคริสต์

Melech ozer u-fokeyd u-moshia u-ma-geyn Baruch ata Adonai ma-geyn Avraham u-fokeyd

Sarah

אַתָּה בִּבְרָךְ לְעֵדִילָתָאָלֹהֵי, מַחְיָה מַחְיָה, אַלָּרְ חֲוָה

Ata gibor l’olam Adonai m’cha-yey mey-tim ata rav l’hoshia

From Shemini Atseret to Passover add:

Ma-shiv ha-ruach u-morid ha-gashem
Private meditation before the beginning of the Amida:

“O Lord, open my lips that my mouth may declare Your praise.”

Praised are You, O Lord, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children’s children. You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

[In winter, add:]

[You cause the wind to blow and the rain to fall.]
When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:

Ata kadosh v’shim-cha kadosh u-k’doshim b’chol yom y’ha-l’ucha sela Baruch ata Adonai ha-eyl ha-kadosh
You sustain the living with lovingkindness, and with great mercy You
bestow eternal life upon the dead. You support the falling, heal the sick, and
free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O
Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are
You, O Lord, who confers immortality upon the departed.

When the Amida is recited individually (either without a minyan or prior to the
congregational repetition), these words are recited in place of the Kedusha:

Holy are You and hallowed is Your name, and holy ones praise You daily.
Praise are You, O Lord, the holy God.
The Shacharit/Morning Kedusha (recited only in the presence of a minyan)

Siddur Sim Shalom, page 116

The Kedusha is a liturgical piece designed as a “call and response” between the Cantor and congregation. The highlight of the Kedusha is the recitation of the three “verses of holiness” sung by the congregation.

Cantor begins by chanting these lines:

בֵּכְתֹּבוּ עַל יָדךָ, הִקְרָאָה אֵל הָאָבִים
N’ka-daysh et shim-cha ba-olam k’sheym she-mak-dishim oto bi-sh’mey marom

כַּקָּחֹת הַיִּרְדָּן הַקּוֹדֶשׁ אֱלֵיהֶם צָלַע הַיְדוֹת בַּשְּׁמוֹ
Ka-katuv al yad n’vi-echa v’kara zeh el zeh v’amar

The congregation responds with this line:

כֹּדֶשׁ קֹדֶשׁ קֹדֶשׁ אֲדֹנָי צוֹבָּאָהוּ צָלַע הַיְדוֹת בַּשְּׁמוֹ
Kadosh Kadosh Kadosh Adonai tz’va-ot m’lo chol ha-aretz k’vodo

The Cantor prompts the second “verse of holiness” with these words:

אַז בְּכָל רַעַשׁ גָּדוֹל אָדֹרְתֵּךְ מַשְׂמִיירָנְךָ כָּל הַאָדָם בָּרוֹאָה
Az b’kol ra-ash gadol adir v’chazak mash-mi-im kol mit-na-s’im l’u-mat s’rafim

לֶעָמֶה בָּרוֹאָה יְאַמֵּרָה
L’u-matam baruch yo-meyru

The congregation responds:

בָּרוֹאָה יְכָבוּד וְיִמָּקֶמֶנּוּ
Baruch k’vod Adonai mi-m’komo
KEDUSHA

Cantor:

We sanctify Your name on earth as it is sanctified in the heavenly heights.
We chant the words which angels sang. In the mystic vision of Your
prophet:

Congregation:

“Holy, Holy, Holy is the Lord of Hosts: The whole world is filled with
God’s glory.”

Cantor:

Then, their heavenly voices thunder forth in a resounding, majestic chorus:
And, rising toward the Seraphim, they respond in blessing:

Congregation:

“Praised be the glory of the Lord throughout the universe.”
The Cantor prompts the third verse of holiness:

מְמוֹקֵדְתָּם מִלְכֹּם הֵוִיפֵי, רוֹמְלָם עַלָּנָה, כִּי מַחְכֵּם אָכְנָה לָךְ
Mi-m’kom-cha mal-keynu tofia v’timloch aleynu ki m’chakim anach-nu lach

מַהְיָה מִלְכָּה בְּציוּר בּוּרֶה כִּימֵיה, עשֵׁי לב תֵּשֵׁבוֹת
Matai tim-loch b’tzi-yon b’karov b’ya-meynu l’olam va-ed tish-kon

תֹּהֵלְתָּם וּתַחְתָּקֶשׁ בֵּתֵוּר רֶפֶּשְׁלִים עִירוֹ, לֵודֵו וּדְרוּ וּלְבָנְתוּ עִצְּחוֹת
Tit-gadal v’tit-kadash b’toch y’rushaleyim ir-cha l’dor va-dor u-l’netzach n’tza-chim

ועִיטָנוֹת תֹּרֶאֲצוּת מְלוֹכֵיָּה, כַּבָּרָה אַמָּמָר בְּשִׁירֵי עַצְּרוֹת, עַל יָדֵי לֵודֵו מְשִׁיחַ עִצְּרוֹת
V’ey-neynu tir-ena mal-chu-techa ka-davar ha-amur b’shi-rey u-zecha al y’day david m’shiach tzid-kecha

The congregation responds:

יִמְלֵךְ, יִנְעָלִים, אַלְכַּנָּה צְיוּן לֵודֵר, חָלְּלוֹת
Yim-loch Adonai l’olam elo-heych tzi-yon l’dor va-dor ha-l’luya

The Cantor concludes:

לֵוּדֵר וּדְרוּ בָּנֵי בַּרְכָּה וּלְבָנְתוּ הַרְשִׁיתֵךְ בָּרְכַּיָּה
L’dor va-dor nagid god-lecha u-l’netzach n’tzachim k’du-shat’cha nak-dish

וּשְבָּחֵךְ אַלְכַּנָּה מְפָרָה לָא יָמִשׁ לְעֵלוֹת וּנְדֵר, כִּי אַלְכַּנָּה בָּדֹלְלָה וּקְדֻשַּׁת אָחָה
V’shiv-cha-cha eloheynu mi-pinu lo ya-mush l’olam va-ed ki eyl melech gadol v’kadosh ata

ברוּךְ אַתָּה כִּי, הַאֲלֹהֵי הַקְדֻשָּׁת
Baruch ata Adonai ha-eyl ha-kadosh
Cantor:
O our Sovereign, reveal Yourself throughout the universe and establish Your rule over us, for we await You. When, O Lord, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous, annointed king:

Congregation:
“The Lord shall reign forever; Your God, O Zion, through all generations;
Ha-l’luya!”

Cantor:
Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign. Praised are You, O Lord, the holy God.
The Amida continues here, whether individually or repeated by the Cantor:

Yis-mach moshe b’mat-nat chel-ko ki eved ne-e’man karata lo k’lil tiferet b’rosho nata-ta

B’omdo l’fanecha al har si-nai u-sh’ney lu-chot avanim ho-rid b’yado

V’chatuv ba-hem sh’mirat shabat v’cheyn ka-tuv b’tora-techa

V’sham-ru v’ney yis-ra-eyl et ha-shabat la-asot et ha-shabat l’dorotam b’rit olam

Bey-ni u-veyn b’ney yis-ra-eyl ot hi l’olam ki shey-shet yamim asa Adonai

Et ha-shameyim v’et ha-aretz u-veyom ha-s’vi-i shavat va-yinafash
Moses rejoiced in the gift bestowed on him when You called him faithful servant, placing on his head a crown of glory as he stood before You on Mount Sinai. In his arms he carried the two tablets of stone on which the commandment of Shabbat was inscribed. Thus it is also written in Your Torah:

The Children of Israel shall observe the Shabbat, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth, and on the seventh day ceased this work and rested.
V’lo n’tato Adonai Eloheynu l’go-yey ha-aratzot v’lo hin-chal-to mal-keynu l’ovday f’si-lim
Genehmeye hala lo yeshem emek. Cif l’eshem lo yeme yomeh be-emek
V’gam bi-m’nu-chato lo yira-em ki l’yis-eyl am-chato n’tato b’ahava

L’zera yaakov asher ba-chara am m’ka-d’shey sh’vi-i kulam yis-b’u v’yit-an-gu
mi-tu-vecha
Eloheynu ve-lo-hey avo-teynu r’tzey vi-m’nu-chato kad-sheynu b’mitz-votecha

V’teyn chel-keynu b’tora-techa sab-eynu mi-tu-vecha v’sam-cheynu bi-shu-atecha
V’ta-her li-beynu l’ov-d’cha be-emet v’han-chi-leynu Adonai Eloheynu b’ahava u-ve’ratzon
shabat kod-shecha

V’ya-nuchu vo yis-ra-eyl m’ka-d’shey sh’mech Baruch ata Adonai m’ka-daysh ha-shabat
Lord, our God, You did not give the Shabbat as Your gift to other peoples; You did not bestow it upon idolaters; nor can the unrighteous enjoy its rest.

But You gave it, in love, to Your people Israel, the descendants of Jacob whom You have chosen. May the people who sanctify the seventh day find fulfillment and be delighted with Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of days, recalling the work of Creation.

Our God and God of our ancestors, may our Shabbat rest be acceptable to You. May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat. May Your people Israel, who sanctify Your name, find rest on this day. Praised are You, O Lord, who sanctifies the Shabbat.
When the leader repeats the Amida, the congregation recites this passage silently.

modoim anach-nu lach sha-ata hu Adonai Eloheyny vey-lo-heyt avoteynu elohey chol basar

Yotz-reynu yotzer b’rey-shit b’rachot v’ho-da-ot l’shim-cha ha-gadol v’ha-kadosh

al she-he-che-yitanu v’kiyam-tanu keyn t’cha-yeynu u-t’kai-meyynu v’t’esof galu-yo-teynu
l’chatz-rot kod-shecha

lish-more chu-kecha v’la-asot r’tzo-necha u-l’ov-d’cha b’ley-vav sha-lem al she-anach-nu
modim lach

Baruch eyl ha-hoda-ot
Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

_When the leader repeats the Amida, the congregation recites this passage silently when the Cantor pauses (it is not read during the silent Amida). After this silent recitation, the Cantor continues with the next passage._

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation. We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly. Praised is the God Who deserves our thanks.
The Cantor continues here after pausing briefly. This passage is also recited during the silent Amida.

The Yizkor Service

The Yizkor Service is recited for the deceased. It consists of prayers and verses of remembrance for the departed souls. The service includes prayers for the forgiveness of sins and the intercession of the congregation for the repose of the souls of the deceased. It is a time for reflection and remembrance, acknowledging the loss and the hope for the reunion with the departed in the world to come.

The Yizkor Service is usually followed by the Kaddish Yatom, a prayer for the亡者 (those who have no children to recite the Kaddish). It is a special prayer for the souls of the deceased, asking for their forgiveness and for the peace of their souls.

The Yizkor Service concludes with a prayer for the deceased, requesting their forgiveness and for their peace in the world to come. The Barchu, a prayer of thanksgiving, is also recited at this time.
We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel’s protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times- morning, noon and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever. May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.
This passage is recited only by the Cantor during the congregational repetition of the Amida.

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Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

After the Cantor chants each phrase, the congregation responds “Kayn y’hi ratzon.”

May the Lord bless you and protect you.
May the Lord show you kindness and be gracious to you.
May the Lord bestow favor upon you and grant you peace.

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy and peace.
This passage is recited only during the silent Amida:

Eloheynu tzor l’shoni mey-ra u’s’fatai mi-daber mirma v’lim-ka-l’lai nafshi tidom

V’nafshi ke-afar la-kol tih-yeh p’tach libi b’tora-techa u-v’mitzvo-techa tirdof nafshi

V’kol ha-chosh-vim alai ra-a m’hey-ra ha-fer atzatam v’kal-keyl ma-cha-shav-tam

Asey l’ma-an sh’mecha Asey l’ma-an y’mi-necha Asey l’ma-an k’dusha-techa Asey l’ma-an toratecha

L’ma-an yey-chal-tzun y’di-decha hoshia y’min-cha yih’yu l’ratzon imrey fi v’heg-yon libi l’faneya

V’al kol yis-ra-eyl v’im-ru am

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May it please You to bless Your people Israel, in every season and at every hour, with Your peace. Praised are You, O Lord, Bestower of peace upon Your people Israel.

*This passage is only recited by the individual when praying the Amida alone:*

O Lord, guard my tongue from evil and my lips from speaking guile; And to those who would slander me, let me give no heed. May my soul be humble and forgiving to all. Open my heart, O Lord, to Your sacred law. That Your statutes I may know and all Your truths pursue. Frustrate the designs of those who seek to do me ill; Speedily defeat their aims and thwart their purposes- For the sake of Your glory and Your power, For the sake of Your holiness and Law. That Your loved ones may be delivered, O Lord, Answer me and save with Your redeeming power. May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. O Source of peace and harmony in the universe, grant peace to us and to the Household of Israel. Amen.
Here, the Kaddish serves the purpose of marking the end of the Shacharit/morning service.

Yit-gadal v’yit-kadash sh’mey raba b’ol ma di-v’ra chi-r’u-ney

V’yam-lich mal-chu-ney b’cha-ye-neh-neh u-v’yo-mey-neh u-v’cha-ye-neh d’chol beyt yis-ra-eh

Y’hey sh’mey raba m’varach l’alam u-l’al-mey al-mey

Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-na-say

V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha b’rich hu

L’eyla min kol bir-chata v’shi-rata tush-b’chata v’ne-che-mata da-a-miran b’alma v’imru amen.
May God’s great name grow exalted and be sanctified in the world God
created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the
lifetimes of all the Family of Israel, swiftly and soon; now say: Amen.

*Congregation responds:*

May God’s great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be
the Name of the Holy One, Blessed be God, beyond all blessing and song,
praise and consolation that are uttered in the world; now say: Amen.
התקבל עלודותן ובשפתון כל יسرائيل קדש אנושים ויזמיעו לאימורכם אמן

Tit-ka-bel tz’lot-hon u-va-ut-hon d’chol yis-ra-eyl kadam a-vu-hon di vi-sh’meya v’imru amen

והא שלמה רבה מִךְ שְׁמֵיהֶם והחיים כלים כל ישראל, אמרו אמן

Y’hey sh’lama raba min sh’meya v’cheeyim aleynu v’al kol yis-rael v’imru amen

לשה שלום במורפתי הוא יצשו שלום כלים כל ישראל, אמרו אמן

Oseh shalom bi-m’romav hu ya-aseh shalom aleynu v’al kol yis-ra-eyl v’imru amen.
May the prayers and supplications of the entire Family of Israel be accepted before their parent who is in Heaven; now say: Amen.

May there be abundant peace from above, and life, upon us and upon all Israel; now say: Amen.

May God Who makes peace in the heavens also make peace for us and for all Israel; now say: Amen.
The reading of the Torah is an important element of the Shabbat service. The Torah reader plays a dual role of telling our people’s folk stories and teaching a lesson to the congregation. The prayers of the Torah service serve the purpose of thanking God for giving us the Torah and showing honor and respect for the Torah.

Ayn kamocha va-eylohim Adonai v’eyn k’ma-asecha mal-chut-cha mal-chut kol olamim

U-mem-shal-t’cha b’chol dor va-dor Adonai melech Adonai malach Adonai yim-loch l’olam va-ed

Adonai oz l’amo yi-teyn Adonai y’va-rech et amo va-shalom

Av ha-racha-mim hey-tiva vir-tzon-cha et tzi-yon tivneh chomot y’rus-shaleyim

Ki v’cha l’vad batachnu melech eyl ram v’nisa adon olamim
There is none like You, O Lord, among those acclaimed as divine;

There are no deeds like Yours.

Your sovereignty is everlasting,

Your dominion endures through all generations.

The Lord reigns, the Lord has reigned,

The Lord shall reign forever.

May the Lord give strength to our people;

May the Lord bless our people with peace.

Merciful God, favor Zion with Your goodness;

Rebuild the walls of Jerusalem.

For in You alone do we trust,

Exalted God, our Sovereign, Lord of the universe.
RISE- The congregation rises as the ark is opened:

Va-y'hi bi-n’soa ha-aron va-yomer moshe kuma Adonai v’ya-futzu oy-vecha v’yanusu

M’san-echa mi-panecha ki mi-tzi-yon tey-tzey torah u-d’var Adonai mi-y’rusha-leyim

Baruch she-natan torah l’amo yis-ra-eyl bi-k’dushato

Siddur Sim Shalom, page 140 (second paragraph)
This passage, written in Aramaic, is recited just before the Torah is taken out of the ark on Shabbat. The congregation recites the first part of the prayer (not printed here) silently and sings these words aloud together. The Cantor then recites a special version of Shema Yisrael responsively with the congregation and then leads a procession with the Torah.

Bey ana ra-cheytz v’lish-mey kadisha ya-kira ana ey-mar tush-b’chan

Y’hey ra-ava ko-damach d’tiftach li-ba-i b’orai-ta v’tash-lim mish-alin d’li-bi

RISE

When the ancient ark was carried forth, Moses would proclaim:

Arise, O Lord; and may Your enemies be scattered.

May Your adversaries flee before You.

From Zion shall go forth Torah And the word of the Lord from Jerusalem.

Praised be God who, in Divine holiness,

Gave the Torah to the people Israel.

In God alone we put our trust; and to God’s Holy Name we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and of the hearts of all Your people Israel, for good, for life and for peace. Amen.
The Cantor recites these lines responsively with the congregation:

Sh’má yis-ra-eyl Adonai Elo-heynu Adonai Echad

Echad Elo-heynu gadol Ado-neynu kadosh sh’mo

The Cantor recites this line alone:

Gad-lu la-donai iti u-n’ro-m’ma yach-dav

L’cha Adonai ga-g’dula v’ha-g’vura v’ha-tif-eret v’ha-netzach v’ha-hod

Ki chol ba-shameyim u-va-aretz l’cha Adonai ha-mam-la-cha v’ha-mit-na-sey l’chol l’rosh

Ro-m’mu Adonai Elo-heynu v’hish-tachá-va la-hadom rag-lav kadosh hu

Ro-m’mu Adonai Elo-heynu v’hish-tachá-va l’har kod- sho ki kadosh Adonai Elo-heynu
The Cantor these lines responsively with the congregation:

HEAR O ISRAEL, ADONAI IS OUR GOD, ADONAI IS ONE

UNIQUE IS OUR GOD, SUPREME OUR RULER, HOLY IN SPIRIT

The Cantor recites this line alone:

ACCLAIM ADONAI WITH ME; LET US EXALT GOD TOGETHER

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty. Exalt Adonai; worship God, who is holy.

Exalt Adonai our God, and bow toward God’s holy mountain. Adonai our God is holy.
How to recite the blessings of an “aliyah” to the Torah

What you should know:

1. When standing at the Torah reading table, males and females should wear a head covering.
2. Males should wear a tallit; females may choose to do so.
3. Stand to the right of the Torah reader.
4. Touch the lettering of the Torah scroll at the place the reader indicates using the corner of the Tallit or the torah binder. Give the Tallit or binder a gentle kiss.
5. Hold one or both of the Torah roller handles as the blessing is recited.
6. Read the first half of the blessing, then release the handles.
7. Listen to the reading.
8. Hold one or both of the Torah roller handles as the second blessing is recited.
9. Remain in place to receive a blessing for having recited an “aliyah” blessing.
10. Move to the left side of the Torah reader.

Honoree recites:

ברוך אתה ע”ה המהראך
Bar’chu et Adonai Ha’m’vorach

Congregation responds:

ברוך ע”ה המר חלולו ועדי
Baruch Adonai Ha’m’vorach L’olam va’ed

Honoree responds:

ברוך אתה ע”ה המהראך
Baruch Adonai Ha’m’vorach L’olam va’ed

Baruch ata Adonai Eloheinu Melech Ha’olam asher bac ha’ran milot ha’amim v’natan lanu et Torato. Baruch ata Adonai notein ha’Torah.

Honoree continues:

ברוך אתה ע”ה אליאסם מלך ה’ollen, אשר בחר בנו Malk ה’ollen בין כל אחיו תורתו.

Before the reading, recite the second part of the blessing:

ברוך אתה ע”ה אליאסם מלך ה’ollen, אשר בחר בנו Malk ה’ollen בין כל אחיו תורתו.

Baruch ata Adonai Eloheinu Melech ha’olam asher natan lanu Torat et, v’chaye olam nata b’toscheinu. Baruch ata Adonai notein ha’Torah.
Reciting the “Gomel” blessing:

The “Gomel” blessing may be recited when someone wishes to express gratitude for recovery from illness or having escaped from disaster or danger.

After completing the aliyah blessing, recite this blessing:

ברוך אבינו לאלוהים מלך העולם, הונمي להביכם נבוכים, שנמלני כל טוב.

Baruch ata Adonai Eloheinu melech ha'olam ha'gomel l'chayavim tovot she'g'malani kol tov.

The congregation responds:

מי שנמלן כל טוב,ハウ ינמלן כל טוב סלה.

Mi she’g malcha kol tov, hu yig’malcha kol tov selah.
The prayer “Ashrei” is recited three times a day- twice in the morning and once in the afternoon. This is the second recitation, the first being in the Pesukey D’Zimra section of the service (prior to the beginning of the Shacharit/morning service). While the first recitation is done individually, this recitation is done responsively.

Ashrey yoshvey vey-techa, od y’hale-lucha sela
ashrey ha-am she-cacha lo ashrey ha-am she-Adonai elohav

Ashrey ha-am she-cacha lo, Ashrey ha-am she-Adonai elohav

Tehila l’David

Aromimcha elohai ha-melech, va-avarcha shimcha l’olam va-ed

B’chol yom avarch’checha, va-aha-l’la shimcha l’olam va-ed

Gadol Adonai u-mehulal m’od, v’ligdulato eyn cheker

Dor l’dor y’shabach ma’asecha, u-g’vuro-techa yagidu

Hadar k’vod hodecha, v’divrey nif’-l’otecha asicha

Ve-ezuz nor’otecha yomeyru u-g’dulat’cha asaprena
Happy are they who dwell in Your house;

Forever shall they praise You.

    Happy is the people so favored:
    Happy is the people whose God is Lord.

    A psalm of David.

I will extol You, my God and Sovereign,

I will praise You for ever and ever.

    Every day will I praise You,
    I will glorify You for ever and ever.

Great is the Lord and much acclaimed,

    God’s greatness cannot be fathomed.

    One generation shall laud Your works to another,
    And shall declare Your mighty acts.

On the majestic glory of Your splendor

    And on Your wondrous deeds will I meditate.
זeyer rav tuv'cha yabiu, v'tzid'kat'cha y'ranenu

חוןך ורותם נ', ארקך אפימו זניל חסו
Chanun v’rachum Adonai, erech apeyim u-g’dal cha-sed

טויב נ' לכל, והתרמי על כל מצשורי
Tov Adonai la-kol, v’rachamav al kol ma-asav

יוודך נ' לכל מצשך, והסירוך יברךך
Yoducha Adonai kol ma’asecha, va-chasidecha y’varchu-cha

כםך מלוכלךך יאמר, וגובךך יברךך
K’vod mal-chut’cha yomeyru, u-g’vurat’cha y’dabeyru

לוזוריך לכלך זאךם יברותו, וכבוד חזר מלוכלךך
L’hodia liv’ney ha-adam g’vurotav, u-ch’vod hadar mal’chuto

מלוכלךך מלוכלךך כל עולםם, ומלשוןךך בכלי ודר
Mal’chut’cha mal’chut kol olamim, u-mem’shaltecha b’chol dor va-dor

סומך נ' לכל הנפלים, והוריך לכל תכופיסם
Someych Adonai l’chol ha-noflim, v’zokeyf l’chol ha-k’fufim

עייני כל אליך ישבך, ואמחה נתן לך אחך בכמה עשה
Ay-ney chol eylecha y’sabeyru, v’ata noteyn la-hem et och-lam b’ito

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The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.

Your great goodness shall be made known,
Your righteousness shall be celebrated.

The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.

The Lord is good to all;
The Lord’s tender mercies embrace all Creation.

All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.

They shall declare the glory of Your dominion,
And shall talk of Your might.

To make known to the world Your mighty acts,
And the glorious majesty of Your sovereignty.

Your sovereignty is everlasting;
Your dominion endures throughout all generations.

The Lord upholds all who stumble,
And raises up all who are bowed down.

The eyes of all look hopefully to You;
You give them their food when it is due.
פومة את ידך, ומשיבים לכל ח憶 רצון
Potey-ach et yadecha, u-mas’bia l’chol chai ratson

צדקיך ואכל זרכיך, והסער כל מ겠습니다
Tsadik Adonai b’chol d’rachav, v’chasid b’chol ma-asav

קורוב ואכל קראויך, כל полно יкраותו כלמת
Karov Adonai l’chol kor-av, l’chol asher yik’ra-uhu ve-emet

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רְצון יראוי регистра, או התשעטו ישמית וירמיסה
R’tson y’rey-av ya’seh, v’et shav’atam yish’ma v’yoshi-em

שומר כי אתה כל אוחבי, או לכל wrześימי ישמיד
Shomer Adonai et kol ohavav, v’et kol ha-r’sha-im yash-mid

הללה כי יברך אתה, ויברך כל נש שמו ברא, לעלומים ובר
T’hilat Adonai y’daber pi, vi-vareykh kol basar shem kod’sho l’olam va-ed

נאנתני.DataContext נאם, מנהנת ובר עולם, כללוה
Va-anachnu n’vareykh ya, mey-ata v’ad olam, ha-leluya
You open Your hand,

And satisfy the needs of all the living.

O Lord, how beneficent are all Your ways,

And how gracious are all Your deeds.

The Lord is near to all who call-

To all who call upon the Lord in truth.

The Lord will fulfill the desire of those who are reverent,

And hearing their cry, will save them.

The Lord preserves all those who are faithful,

But all the wicked the Lord will bring low.

My mouth shall speak the praise of the Lord;

Let all beings praise God’s holy name forever.

We will praise the Lord,

At this time and for evermore. Ha-l’luya.
A Prayer for our country (Siddur Sim Shalom, page 148)

Our God and God of our ancestors: We ask Your blessings for our country- for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom- helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they learn war any more.” And let us say, Amen.
A prayer for the State of Israel (Siddur Sim Shalom, page 149)

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy. And let us say: Amen.
After the reading of the Torah, the scroll is lifted and displayed to the congregation, then rolled closed and dressed. Then the Haftarah (selection from the prophetic writings) is recited. Additional prayers, such as the Ashei, prayers for the governments of the United States and Israel and for the healing of the ill, are recited. Then the Torah is taken through the congregation. The Torah recessional begins with these words and continues with the recitation of Psalm 29 (Mizmor L’david).

**Psalm 29 (Mizmor L’David) - Siddur Sim Shalom, page 153**

מִזְמְר לָדָיוֹד הָיָה לַדָּוִד בְּנוֹי עַיִן הָיָה לַדָּוִד כָּבוֹד וַאֲזָע

Mizmor l’大卫 hadu la-donai b’ney eylim hadu la-donai kavod va-oz

הָיָה לַדָּוִד שָׁמוֹ הָשָׁתָחוּת לַדָּוִדְתָּ הָקָרָש

Havu la-donai k’vod sh’mo hish-tachavu la-donai b’hadrat kodesh

כֹּל כָּלָה מִיַּעֲמִים אָלָהָבָאָבָה הָרֲעִים כָּלָה מִיַּעֲמִים

Kol adonai al ha-meyim eyl ha-kavod hir-im adonai al meyim rabim
Let us praise the Lord, who alone is to be exalted!

God’s glory is revealed on earth and in the heavens.

The Lord has raised the honor of our people,

The glory of the faithful,

Thus exalting the Children of Israel,

A people drawn near to the Lord, Ha-l’luya!

Psalm 29 (Mizmor L’David)

Give glory to the Lord on high

Whose power we proclaim.

Heavenly beings, sanctify

The glory of God’s name

The God of glory thunders out

Upon the waters wide;

The voice of God resounds aloud

Across the flowing tide.
Kol adonai ba-koach kol adonai be-hadar kol adonai sho-veyr arazim

Va-y’shaber adonai et arazey ha-l’vanon va-yar-kida ym k’mo egel

L’vanon v’sir-yon k’mo ben r’eymim kol adonai chotzev la-havot eysh

Kol adonai yachil midbar yachil adonai midbar kadesh kol adonai y’cho-leyl eyalot

Va-yeche-sof y’arot u-v’hey-chalo kulo omer kavod adonai la-mabul yashav

Va-yeshev adonai melech l’olam adonai oz l’amo yi-t eyl adonai y’va-rech et amo va-shalom
Cedars of Lebanon God’s voice breaks;

God’s power they, too, know,

The voice of God and desert shakes

And lays the forest low.

Before the flood the Lord did rule-

And will rule evermore;

While in the Holy Temple all

God’s glory will adore.

The Lord unto our people will

Give strength and good increase,

The Lord will bless our people still

With everlasting peace.
This passage is recited as the Torah is replaced in the ark. The congregation sings the last lines together as the curtains are closed.

The congregation sings together beginning here:

The congregation sings the last lines together as the curtains are closed.

Ata va-aron uzecha kohanecha yil-b’shu tzedek va-chasi-decha y’ra-nenu

Ba’avur david av-decha al ta-sheyv p’ney m’shi-checha

Ki lekach tov natati lachem torati al ta’azovu

Etz cheyim hi la-macha-zikim ba v’tom-che-ha m’ushar

D’ra-che-ha dar-chey no-am v’chol n’tivo-teha shalom

Hashi-veynu adonai ey-lecha v’nashuva cha-daysh ya-meynu ke-kedem
When the ark was set down, Moses prayed:

“O Lord, dwell among the myriad families of Israel.”

Come up, O Lord, to Your sanctuary,

Together with the ark of Your glory.

May Your priests be clothed in righteousness,

And may Your faithful ones rejoice.

I have given you precious teaching,

Forsake not My Torah.

*The congregation sings together beginning here:*

It is a tree of life to those who cling to it,

Blessed are they who uphold it.

Its ways are ways of pleasantness,

All its paths are peace.

Turn us to You, O Lord, and we shall return;

Renew us as in days of old.
The sages of the early Talmudic period modeled the “service of the heart” after the sacrificial service offered when the ancient Temple stood in Jerusalem. An additional Amida is recited on the Shabbat and festivals to remember the additional sacrifice that was offered on special days in Temple times. The word “Musaf” means additional. The Musaf Amida is preceded by the half-kaddish, again to mark a transition in the service.

Yit-gadal v’yit-kadash sh’mey raba b’ol-ma di-v’ra chi-r’u-tey

V’yam-lich mal-chu-tey b’cha-yey-chon u-v’yo-mey-chon u-v’cha-yey d’chol beyt yis-ra-eyl

Ba-agala u-viz’man kariv v’im-ru amen

Y’hey sh’mey raba m’varach l’alam u-l’al-mey al-meya

Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-na-sey

V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha b’rich hu

L’eyla min kol bir-chata v’shi-rata tush-b’chata v’ne-che-mata da-a-miran b’alma v’imru amen.
May God’s great name grow exalted and be sanctified in the world God created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the lifetimes of all the Family of Israel, swiftly and soon; now say: Amen.

*Congregation responds:*

May God’s great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed be God, beyond all blessing and song, praise and consolation that are uttered in the world; now say: Amen.
The following line is recited as a private meditation before beginning the Amida:

אַלְכֵּי שֶפֶתֶי הָפַחַת וּפֵי בִּגְדֵי תָּהלַתָּה
Adonai’s fa-tai tif-tach u-fi yagid t’hi-latecha

ברּוֹךְ אָלָמִי לְאַלֶתְהֵי אָבוֹתֵיָנוּ אֲלוֹתֵי אֵבְרֵהֶם אֵלֶיָּהֶוִים אַלֶתְהֵי יִצְחָק אֲלוֹתֵי יָהֳבָק אֲלוֹתֵי יִשְׂרָאֵל
Baruch ata Adonai Eloheynu vey-lohey avoteynu elohey avraham elohey yitz-chak vey-lohey ya-akov

אָלֶתְהֵי שְׁרֵה אֲלוֹתֵי רְבֻּהַ אֵלֶיָּהֶוִים אֲלוֹתֵי לַאה
Elohei Sarah Elohei Rivka Elohei Rachel vey-lohey Leah

הָאָלֶתְהֵי נְגוֹרָיוֹת וּנְגוֹרָותָא אֲלוֹתוֹתֵי גוֹמֵל חַזְיֵים כְּרַכְּךָ בִּכְרֹכֶם כְּרֹכֶּנֶם חַכְּמָם
Ha-eyl ha-gadol ha-gibor v’ha-nora eyl elyon gomeyl chasa-dim tovim v’koney ha-kol

נְחוֹרַךְ חַזְיֵים אָבּוֹתֵי גוֹמֵל לְבֵנֵי בִּינָה לְפִי שְּמָךְ בָּאָבָּבָה
V’zocheyr chas-day avot u-mey-vi go-eyl li-v’ney v’ney-hem l’ma-an sh’mo b’ahava

מֶלֶךְ צוֹרִי פְּרוֹכֵד מְמַשְׁׁי מְמַשְׁׁי בּוֹרֵךְ אָלָמִי לְמַגְּנֵי אִבּוֹתֵי הִמְמַשְׁׁי בּוֹרֵךְ שָׁם
Melech ozer u-fokeyd u-moshia u-ma-geyn Baruch ata Adonai ma-geyn Avraham u’fokeyd Sarah.

אָתָה גָּבוֹר לְעַלְוֵלוֹת אֲלָלוֹתֵי מַחֲה בְּמַחֲה מַחֲה אַחֲרֵיהֶוִים שלָּה
Ata gibor l’olam Adonai m’cha-yey mey-tim ata rav l’hoshia

From Shemini Atseret to Passover add:

מְשִׁיב שֵׁרוֹת וּמְרוֹרֵי גְּבָשָׁה
Ma-shiv ha-ruach u-morid ha-gashem
This line is recited as a private meditation before beginning the Amida:

“O Lord, open my lips that my mouth may declare Your praise.”

Praised are You, O Lord, our God and God of our ancestors, God of
Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca,
God of Rachel, and God of Leah, great, mighty, awesome God, supreme
over all. You are abundantly kind, O Creator of all. Remembering the piety
of our ancestors, You will lovingly bring a redeemer to their children’s
children. You are our Sovereign who helps, redeems, and protects. Praised
are You, O Lord, Shield of Abraham and Sustainer of Sarah. O Lord,
mighty for all eternity, with Your saving power You grant immortal life.

[From Shemini Atseret to Pesach, add:]

[You cause the wind to blow and the rain to fall.]
When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:

Ata kadosh v’shim-cha kadosh u-k’doshim b’chol yom y’ha-l’ucha sela Baruch ata Adonai ha-eyl ha-kadosh
You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:

Holy are You and hallowed is Your name, and holy ones praise You daily.

Praise are You, O Lord, the holy God.
The Shabbat Musaf Kedusha
(Recited only in the presence of a minyan, Siddur Sim Shalom, page 157)

The Kedusha is a liturgical piece designed as a “call and response” between the Cantor and congregation. The highlight of the Kedusha is the recitation of the three “verses of holiness”

The Cantor begins by reciting this line:


Na-a-ritz-cha v’nak-dish’cha k’sod siach sar-fey kodesh ha-mak-di-shim shim-cha ba-kodesh

The congregation responds with this verse:


Ka-katuv al yad n’vi-echa v’kara ze el ze v’amar

The Cantor continues:


K’vodo ma-ley olam m’shar-tav sho-alim ze la-ze a-yey m’kom k’vodo l’umatam baruch yo-meyru

The congregation responds:


Baruch k’vod Adonai mi-m’komo

The Cantor continues:


Mi-m’komo hu yi-feyn b’rachamim v’yachon am ha-m’yachadim sh’mo erev va-voker
The Shabbat Musaf Kedusha (recited only in the presence of a minyan)

_Cantor:_
We adore and sanctify You, O Lord,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:

_Congregation:_
Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory.

_Cantor:_
God’s glory is everywhere!
When one chorus of ministering angels asks:
“Where is God’s glory?”
Another chorus adoringly responds:

_Congregation:_
Praised be the Lord’s glory in the universe.

_The Cantor continues:_
May God deal compassionately with our people,
Who speak of God’s oneness morning and evening,
Baruch ata Adonai ha-eyl ha-kadosh

Ani Adonai eloheychem u-v’div-rey kod-sh’cha katuv ley-mor

The congregation responds:

Yimloch Adonai l’olam eloheyich tzi-yon l’dor va-dor ha-l’luya

The Cantor concludes:

L’dor va-dor nagid god-lecha u-l’netzach n’tzachim k’dushat’cha nakdish

V’shiv-cha-cha eloheynu mipinu lo yamush l’olam va-ed ki eyl melech gadol v’kadosh ata

Baruch ata Adonai ha-eyl ha-kadosh

The congregation responds:

V’hu yash-mi-eynu b’racha-mav shey-nit l’ey-ney kol chai yey-lo atey-ley-chem ley-lohim

The congregation responds:

Sh’mah yis-ra-eyl adonai elo-heynu adonai echad

The congregation responds:

B’chol yom tamid pa-ameyim b’ahava sh’mah omrim

The congregation responds:

Sh’mut yisrael, ve eloheynu ve echad

The congregation responds:

Horeh eloheynu hu avinu hu mal-keynu hu moshieynu

The congregation responds:

V’hu yash-mi-eynu b’racha-mav shey-nit l’ey-ney kol chai lih-yot la-chem ley-lohim

The congregation responds:

Yimloch Adonai l’olam eloheyich tzi-yon l’dor va-dor ha-l’luya

The congregation responds:

Ani Adonai eloheychem u-v’div-rey kod-sh’cha katuv ley-mor

The congregation responds:

The congregation responds:

Baruch ata Adonai ha-eyl ha-kadosh

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Who twice each day lovingly proclaim:

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE

The Lord is our God; the Lord is our Creator.

The Lord is our Sovereign; the Lord is our Redeemer.

In great mercy, and before all the world,

God will again proclaim: “I am the Lord your God.”

And thus the Psalmist sang:

*Congregation:*

The Lord shall reign forever;

Your God, O Zion, through all generations; Ha-l’luya!

*Cantor:*

Throughout all generations we will declare Your greatness, and to all

eternity we will proclaim Your holiness. We will never cease praising You,

for You are a great and holy God and Sovereign. Praised are You, O Lord,

the Holy God.
The Musaf Amida continues here. Either the Cantor will repeat the Amida (the congregation already having said it individually) or each person continues individually after the Kedusha.

מקנסני חלולכ 베וד כוהן נקטל. מקנסוני חימי זכרי. רב מואזנים ממיריכי גדלו בחר
M’an-gebra l’olam kavod yin-chalu to-a-meha cheyim zachu v’gam ha-ohavim d’va-re-ha g’dula bacharu

חברי חכמים עלייה והצוננו לשבכ lcm ירושלים לעברמ בימי שבת לקרש על ה קריש
Az mi-sinai nitz-tavu aleha va-t’zva-veynu l’ovd’cha birushalayim irecha b’yom shabbat kodesh al har kod-shecha

יהי רצונך מלפכיך כי אלהינו יהוה אבותינו, הופשים כenis לגבולים
Y’hi ratzon mil-fanecha Adonai eloheynu vey-lohey avoteynu ha-mey-shiv banim li-g’vulam

שתחנו בשמה לאזרנים וברונים מבכולם
She-ta-aleynu b’simcha l’ar-tzeynu v’ti-ta-eynu bi-g’vuleynu

ולא ישמיע עוד חמס בצרצונו שרד משבר בגבולם
V’lo yi-shama od chamas b’artzeynu shod va-shever bi-g’vuleynu

leşמ עבך באוהבה ובראשך כימי עולםרכים קדמוניות
V’sham na-a-vod-cha b’ahava u-v’yira ki-mey olam u-ch’shanim kad-moniyyot

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Shabbat have You established, Lord our God, declaring its special holiness, ordaining details of its ancient observance. Those who delight in Shabbat shall inherit enduring glory. Those who savor Shabbat share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai did our ancestors receive the mitzvah of Shabbat. And You gave us the mitzvah of worshipping You on the holiness of Shabbat in Jerusalem Your city, on Your holy mountain. May it be Your will, Lord our God and God of our ancestors who restores His children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. There may we worship You with love and reverence as in days of old and ancient times. Compassionate King, accept with compassion the prayer of Your people Israel, wherever they dwell.
иш ostream שומרי שבת וקרואים עין עם מקדש שביעי

Yis-m’chu b’mal-chu-t’cha shom-rey shabat v’kor-ey oneg am m’ka-d’shey sh’vi-i

כלם ישבו ויתגקדג בשושון, ובישב Maduro ועיין ובקרושת

Kulam yis-b’u v’yit-an-gu mitu-vecha u-va-sh’vi-i ratzita bo v’kidash-to

המחט ימי ואוה קראת, ודכרnellyה והראשית

Chemdat yamim oto karata zey-cher l’ma-a-seh v’rey-shit

אלוהים רואלי באתינו, זכאת אלוהים, כרשו כמנצחה וחג חלכה בחונקות

Eloheynu vey-lohey avoteynu r’tzey vi-m’nucha-teynu kad-sheynu b’mitz-votecha v’teyn chel-keynu b’tora-techa

שבתון מתקבץ והפתמנו בישוֹחשוֹת, ושהה לברב לבכם שמתה

Sab-eynu mitu-vecha v’sam-cheynu bi-shu-a-techa v’ta-her li-beynu l’ov-d’cha b’emet

והנהלאו给我们 ראו אלו ראה באהבה והברחון שבת קרשא, ונוombres בו ישראל מקדש שמה

V’han-chi-leynu Adonai eloheynu b’ahava u-v’ratzon shabat kod-she-cha v’yanu-cha vo yis-ra-eyl m’ka-d’shey sh’mecha

ברוך אתה יי, מקדש השבת

Baruch ata Adonai m’kadaysh ha-shabat
Those who celebrate Shabbat rejoice in Your kingship, hallowing the seventh day, calling it delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of creation.

Our God and God of our ancestors, accept our Shabbat offering of rest. Add holiness to our lives with Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts and we shall serve You faithfully. Lovingly and willingly, Lord our God, grant that we inherit Your holy gift of Shabbat forever, so that Your people Israel who hallow Your name will always find rest on this day. Praised are You, Lord who hallows Shabbat.
These passages are identical to those in the Shacharit Amida.

R’tzey Adonai Eloheynu b’am-cha yis-ra-eyl u-t’filatam v’ha-shevet et ha-avoda li-d’vir bey-techa

The congregation recites this passage during the congregational amida (not during the silent Amida). After this silent recitation, the Cantor continues with the next passage.

Modim anach-nu lach sha-ata hu Adonai Eloheynu vey-lo-hey avoteynu elohey chol basar

Yotz-reynu yotzer b’rey-shit b’rachot v’ho-da-ot l’shim-cha ha-gadol v’ha-kadosh

Al she-he-che-yitanu v’kiyam-tanu keyn t’cha-yeynu u-t’kai-meynu v’te-esof galu-yo-tyenu l’chatz-rot kod-shecha

Lish-mor chu-kecha v’la-asot r’tzo-necha u-l’ov-d’cha b’layvav sha-lem al she-anach-nu modim lach

Baruch eyl ha-hoda-ot
These passages are identical to those in the Shacharit Amida:

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

When the leader repeats the Amida, the congregation recites this passage silently when the Cantor pauses (it is not read during the silent Amida). After this silent recitation, the Cantor continues with the next passage.

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation. We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly. Praised is the God deserving of praise.
The Cantor continues here after pausing briefly. This passage is also recited during the silent Amida:

Monts anochenu la', shaatete hashem, v'ain eloheynu ro'eloteh, yavo la'ah

Modim anochenu lach sha-ata hu Adonai Eloheynu vey-lo-hey avoteynu l’olam va-ed

Tsor veineyn, 'en el oneyn, hashem ha-territ ro'elor noved la'ah ve'sevur ve-halakah

Tsor cha-yeynu ma-geyn yish-eynu ata hu l’door va-dor nodeh l’cha u-n’saper t’hi-la-techa

Al ha-m’surim be-yadcha v’al nish-mo-teynu ha-p’kudot la'ah v’al ni-secha she-b’chol yom imanu

V’al m’rachem ki lo tamu cha-decha mey-olam ki-v inu lach
The Cantor continues here after pausing briefly.

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel’s protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times- morning, noon and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindesses never cease. You are our abiding hope.
This passage is recited only by the Cantor during the congregational repetition of the Amida.

Eloheynu vey-lo-hev avoteynu bar-cheynu ba-b’racha ha-m’shuleshet ba-torah ha-k’tuva

After the Cantor chants each phrase, the congregation responds “Keyn y’hi ratzon.”

Y’va-re-ch’cha Adonai v’yish-m’recha

Ya-er Adonai panav ey-lecha vi-chu-neca

Yisa Adonai panav ey-lecha v’yasem l’cha shalom
For all Your blessings we shall praise and exalt You, O our Sovereign, forever. May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

*This passage is recited only by the Cantor during the congregational repetition of the Amida:*

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

*After the Cantor chants each phrase, the congregation responds “Keyn y’hi ratzon.”*

May the Lord bless you and protect you.

May the Lord show you kindness and be gracious to you.

May the Lord bestow favor upon you and grant you peace.
Sim shalom ba-olam tova u-v’racha cheyn va-chesed v’rachamim aleynu v’al kol yis-ra-eyl amecha

Bar-cheynu avinu kulanu k’eched b’or panecha ki v’or panecha nata-ta lanu Adonai Eloleynu

Torat cheyim v’ahavat chesed u-tz’daka u-v’racha v’rachamim v’cheiyim v’shalom

V’tov b’eyncha l’va-reych et am-cha yis-ra-eyl b’chol eyt u-v’chol sha-a bi-sh’lomecha

Baruch ata Adonai ha-m’varech et amo yis-ra-eyl ba-shalom
Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to
us and to all Your people Israel. Bless us all, O our Creator, with the Divine
light of Your presence. For by that Divine light You have revealed to us Your
life-giving Torah, and taught us lovingkindness, righteousness, mercy and
peace. May it please You to bless Your people Israel, in every season and at
every hour, with Your peace. Praised are You, O Lord, Bestower of peace upon
Your people Israel.
This passage is only recited by the individual when praying the Amida alone:

אלמים, צוותם מתרח. ושפתם מתרח מברך: אלמים נמי נפשי תוד

Elohey n’tzor l’shoni mey-ra u-s’fatai mi-daber mirma v’lim-ka-l’lai nafshi tidom

בנפשי Conveyor לכל תחינה.ירתו ליב בתרומה, יבמותתיך תורחו נפשי

V’nafshi ke-afar la-kol tih-yeh p’tach lihi b’tora-techa u-v’mitzvo-techa tirdof nafshi

וכל תחתכם עלי תעה, חמריה תפאר עשתם אתכל פלאים חתרכם

V’col ha-chosh-vim alai ra-a m’hey-ra ha-fer atzatam v’kal-keyl ma-cha-shav-tam

גשה לעתים שמק, גשה לעתים ימיון, גשה לעתים קרחות. גשה לעתים חתרכו

Asey l’ma-an sh’mecha Asey l’ma-an y’mi-necha Asey l’ma-an k’dusha-techa Asey l’ma-an toratecha

למען יחלצו ידידך, והשיגה ימיון ועבידך, ויהיו לברטך אמיעיиф על נחירות לכל פנים

L’ma-an yey-chal-tzun y’di-decha hoshia y’min-cha va-aney-ni yih’yu l’ratzon imrey fi v’heg-yon libi l’faneca

וּיא צאָר וגוּאָל, נכשח שלום בברורום, ווה נכשח שלום עילוי

Adonai tzuri v’go-ali oseh shalom bi-m’romav hu ya-asheh shalom aleynu

והל כל ישראל אמבר: סמך

V’al kol yis-ra-eyl v’im-ru amen
This passage is only recited by the individual when praying the Amida alone:

O Lord, guard my tongue from evil and my lips from speaking guile; And to those who would slander me, let me give no heed. May my soul be humble and forgiving to all. Open my heart, O Lord, to Your sacred law. That Your statutes I may know and all Your truths pursue. Frustrate the designs of those who seek to do me ill; Speedily defeat their aims and thwart their purposes- For the sake of Your glory and Your power, For the sake of Your holiness and Law. That Your loved ones may be delivered, O Lord, Answer me and save me with Your redeeming power. May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. O Source of peace and harmony in the universe, grant peace to us and to the Household of Israel. Amen.
Here, too, the “full kaddish” marks the end of major segment of the service.

Yit-gadal v’yit-kadash sh’me y raba b’ol ma di-v’ra chi-r’u-ney

V’yam-lich mal-chu-ney b’cha-ye-yon u-v’yo-mey-chen u-v’cha-ye-ron d’chol beyt yis-ra-ey

Ba-agala u-viz’man kariv v’im-ru amen

Y’he y sh’me y raba m’varach l’alam u-l’al-mey al-mey

Yit-barach v’yish-tabach v’yit-pan-ey v’yit-ronam v’yit-na-sey

V’yit-hadar v’yit-aleh v’yit-halal sh’me y d’kud-sha b’rich hu

L’eyla min kol bir-chata v’shi-rata tush-b’chata v’ne-che-mata da-a-miran b’alma v’imru amen.

Tit-ka-bel tz’lot-hon u-va-ut-hon d’chol yis-ra-ey kadam a-vu-hon di vi-sh’me y v’imru amen
May God’s great name grow exalted and be sanctified in the world God created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the lifetimes of all the Family of Israel, swiftly and soon; now say:  Amen.

*Congregation responds:*

May God’s great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed be God, beyond all blessing and song, praise and consolation that are uttered in the world; now say:  Amen.

May the prayers and supplications of the entire Family of Israel be accepted before their parent who is in Heaven; now say: Amen.
Y’hey sh’lama raba min sh’meya v’cheyim aleynu v’al kol yis-ra-eyl v’imru amen

Oseh shalom bi-m’romav hu ya-aseh shalom aleynu v’al kol yis-ra-eyl v’imru amen.
May there be abundant peace from above, and life, upon us and upon all Israel; now say: Amen.

May God Who makes peace in the heavens also make peace for us and for all Israel; now say:  Amen.
Concluding prayers

Ayn Key-lo-heynu- Siddur Sim Shalom, page 182

Ayn key-lo-heynu eyn ka-do-neynu eyn k’mal-keynu eyn k’moshi-eynu

Mi chey-lo-heynu mi cha-do-neynu mi che-mal-keynu mi ch’moshi-eynu

Nodeh ley-lo-heynu nodeh la-do-neynu nodeh l’mal-keynu nodeh l’moshi-eynu

Baruch elo-heynu baruch ado-neynu baruch mal-keynu baruch moshi-eynu

Ata hu elo-heynu ata hu ado-neynu ata hu mal-keynu ata hu moshi-eynu
Ayn Kaylohaynu

There is none like our God, there is none like our Lord

There is none like our Sovereign, there is none like our Redeemer

Who is like our God, who is like our Lord

Who is like our Sovereign, who is like our Redeemer

Let us thank our God, let us thank our Lord

Let us thank our Sovereign, let us thank our Redeemer

Let us praise our God, let us praise our Lord

Let us praise our Sovereign, let us praise our Redeemer

You are our God, you are our Lord

You are our Sovereign, you are our Redeemer
This majestic prayer speaks of God our being God’s partner in healing the world.

We bend at the knee and bow gently as we say these words:

She-lo asanu k’go-yey ha-aratzot v’lo samanu k’mish-p’chot ha-adama

We bend at the knee and bow gently as we say these words:

Va-anachnu kor-im u-mish-ta-chavim u-modim lif-ney mech mal-chey ha-m’alchim

She-hu noteh shayeyim v’yosed aretz u-moshav y’k’ra ba-shayeyim mi-ma-al

U-sh’chinat uzo b’gov-hey m’romim hu eloheynu ein o

Emet mal-keynu efes zulato ka-katuv b’torato v’ya-da-at heym va-ha-shey-yota el

Ki Adonai hu ha eloheynu ba-shayeyim mi-ma-al v’al ha-aretz mi-tachet ein o

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Let us now praise the Lord of all;
Let us acclaim the Author of creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.

We bend at the knee and bow gently as we say these words:
We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised

Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our Sovereign Lord is incomparable.
As it is written in the Torah:
“This day accept, with mind and heart, that God is the Lord of heaven and earth; there is no other.”
על כל בקעיה ול全校, הראות מבחר הב加快建设 עליי
Al keyn n’kaveh Adonai eloheynu lir-ot m’heya b’tif-eret u-zecha

לתŷבייר גלולים מ⁄הארים והאילים כרות בכרות
L’ha-avir gi-lulim min ha-aretz v’ha-eli-lim karot y’ka-reytun

לתמק עוליםEMPLים שרי, כל פנים בשיר прекרא בשמה
L’ta-keyn olam b’mal-chut shadai v’chol b’ney vasar yik-r’u vi-sh’mecha

לתמונת אלוקים כל רשיי ארום. כיורו ו組織 כל ישיבי חבל
L’hafnot ey-lecha kol rish-ey aretz ya-kiru v’yeys-u kol yosh-vey tey-vel

כי לְךָמביחיכל בכולך, תשבך כל предложения: כלך יי אלהינו יברך יפה
Ki l’cha tich-ra kol berech tishava kol lashon l’fanecha Adonai eloheynu yich-r’u v’yi-polu

לכלבוש שםך יקר יתנגו. ייבצל כלך את שקולך
V’lich-vod shim-cha y-kar yi-teynu vi-kab’lu chulam et ol mal-chutecha

אתמולך עלילות ממהרה לגלגל ובר. כי הפילך שולח העם
V’tim-loch aley-hem m’hey-ra l’olam va-ed ki ha-mal-chut she-l’cha hi

ולעְולים על המלך בכבוד: מהטרה חזורים. כי ימלךגלגל ובר
U-l’olmey ad tim-loch b’chavod ka-katuv b’tora-techa Adonai yim-loch l’olam va-ed

נאמרו, ראני כי ומלך על כל הארץ, בacağız חברה כי אתה, רשמי אהד
V’ne-emar v’heya Adonai l’melech al kol ha-aretz ba-yom ha-hu yih-yeh Adonai echad u-sh’mo echad

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We therefore hope in You, O Lord our God, that we may soon behold the

glory of Your might, when You will remove the abominations from the earth
and when all idolatry will be abolished.

We hope for the day when the world will be perfected under the sovereignty
of the Almighty, and all humanity will call upon Your name; when You will
turn unto Yourself all the wicked of the earth. May all the inhabitants of the
world perceive and know that unto You every knee must bend, every tongue
vow loyalty. Before You, O Lord our God, may they bow in worship,
giving honor unto Your glorious name. May they all accept the yoke of
Your rule; and may You rule over them speedily and forevermore. For
sovereignty is Yours and to all eternity You will reign in glory. As it is
written in Your Torah: The Lord shall reign for ever and ever. And it has
been foretold: The Lord shall be Sovereign over all the earth; on that day the
Lord shall be One and shall be acclaimed as One.
Yit-gadal v’yit-kadash sh’mey raba b’ol-ma di-v’ra chi-r’u-tey v’yam-lich mal-chu-tey

B’cha-yey-chon u-v’yo-mey-chon u-v’cha-yey d’chol beyt yis-ra-eyl ba-agala u-viz’man kariv
v’im-ru amen

Y’he sh’me raba m’varach l’alam u-l’al-mey al-meya

Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-na-sey

V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha b’rich hu

L’eyla min kol bir-chata v’shi-rata tush-b’chata v’ne-che-mata da-a-miran b’alma v’imru amen.

Y’hey sh’lama raba min sh’meya v’che-yim aleynu v’al kol yis-ra-eyl v’imru amen

Oseh shalom bi-m’romav hu ya-aseh shalom aleynu v’al kol yis-ra-eyl v’imru amen.
May God’s great name grow exalted and be sanctified in the world God created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the lifetimes of all the Family of Israel, swiftly and soon; now say: Amen.

_Congregation responds:_

May God’s great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed be God, beyond all blessing and song, praise and consolation that are uttered in the world; now say: Amen.

May there be abundant peace from above, and life, upon us and upon all Israel; now say: Amen.

May God Who makes peace in the heavens also make peace for us and for all Israel; now say: Amen.
Adon Olam- Siddur Sim Shalom, page 187

אודן עולם אשר מלך, בטרם כל יציר נברא
Adon olam asher malach b’terem kol y’tzir nivra

לעשת נפשו בחפץ כל,常见 מלך שמו נברא
L’eyt na-a-sa b’chef-tzo kol azai melech sh’mo nikra

ואחרי כלכלה נבל, לבוה מלך נברא
V’acha-rey kich-lot ha-kol l’vado yim-loch nora

והוא והה והיה, והיה והיה, וחתם הוא
V’hu heya v’hu hoveh v’hu yih-yeh b’tif-ara

והוא אחד ואין שמו, להמשיל היה לћהפריה
V’hu echad v’eyn shey-ni l’ham-shil lo l’hach’bira

בלי ראתיה בך כלכלה, הרעוז להמשרה
B’li rey-shit b’li tach-lit v’lo ha-oz v’ha-m’sira

והוא לכל אחד וכלל, זצרור כלל עשה ערה
V’hu ey-li v’chai go-ali v’tzur chev-li b’eyt tzara

והוא נש וידנו להמנת כל חומ护身 אקרא
V’hu nisi u-manos li m’nat kosi b’yom ekra
ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God’s vast dominion is not shared.
But still- my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God’s care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me; I have no fear.